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National Catholic Weekly Review

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Reverend William G. Heidt, O.S.B., M.A., S.T.D.
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Correspondence

Appreciation

EDITOR: I especially enjoyed reading the article "Sacrifice in the 1960's" (10/29); also the article on "Loving the Poor" (5/28). I have always enjoyed reading Fr. Vincent McCorry's *The Word*. (I always open my *AMERICA* to that page first.) Other readers among my friends and relatives also look forward to *The Word* weekly.

HELEN DONELON

New York, N. Y.

Correct the Record

EDITOR: As editor of Jerome Kerwin's *Catholic Viewpoint on Church and State*, I, too, have been puzzled by the lack of attention accorded the book by the secular press, particularly here in the East. Of the forty-odd reviews accorded the book, all of which, incidentally, agreed on its importance and significance, only ten were from secular papers, and of these ten not a single review appeared in any paper on the Eastern seaboard. I find it difficult to believe that this is "censorship by elimination," as Brother DePaul calls it (10/29, p. 133), but it is, to say the least, a most curious situation.

Incidentally, I think it only fair to defend three of the four Catholic publications that Brother DePaul mentions. *Ave Maria* carried a review on Aug. 13; *Sign* ran an excerpt from the book in its July issue; and *The Critic* reviewed it in the first issue it published after publication of the book. To the best of my knowledge, *Best Sellers* has still not reviewed it.

JOHN J. DELANEY
Editor, Hanover House

New York, N. Y.

Blocks to Dialogue

EDITOR: I have only the highest praise for Prof. Roscoe Balch's article on "The Latin Mind in an Untidy World" (10/22). But I must enter a demurrer on two points which seem to be extremely vital: his rather too facile identification of Catholicism with Latinism and his unwarranted assumption that Anglo-Saxonism is completely lacking in Catholic background.

No doubt Catholicism, as we know it in the West, is penetrated by what we may call the Latin spirit—too much so in my opinion. But it is only fair to recognize that this penetration is of secondary importance, not of the essence. Before Catholicism was Germanic, Frankish, Latin or Greek, it was Semitic or Jewish and this latter strain is

still the determining factor. It belongs to the genius of multi-faceted Catholic Christianity that it never allows itself to become too closely identified with any one cultural stream. For if it does so, it is in danger of betraying its ecumenical (missionary) character; when this is about to occur, there always seems to be an instinctive reaction of one kind or another (not always successful).

This is what is happening in American Catholicism today. The Church here is gradually divesting itself of excessive Latinism and working toward a new synthesis more in harmony with the dominant non-Latin character of our civilization. Only by so doing is there hope that the Catholic Church in the United States may one day become the Church of the majority of the American people.

JOHN CHAPIN

New York, N.Y.

EDITOR: This reader felt a mixed reaction to Prof. Balch's article. He is to be commended for recognizing the hidden dialogue, since its existence has great bearing on the open, public dialogue. Yet, his treatment of the subject leaves something to be desired, once he goes beyond an analysis of the educational background of the dialogists.

For one thing we have a blatant historical inaccuracy: "England . . . has never, since the Saxon conquest, been Latin." It seems that the author has overlooked 1066 and all that. The Normans may have been of non-Latin racial origin, but their culture was a "Latin" one. The Magna Charta is a "Latin" document, not simply because it was written in Latin, but because it is a product of Latin thought.

Can the author really say that Henry de Bracton, Geoffrey Chaucer, John Fisher and Thomas More were men "suspicious of abstract ideas"? Even a cursory glance at English history and letters should reveal that from 1066 onward the English mind was of a Latin cast, and that it remained so until the tragic events of the 16th and 17th centuries, when England was cut off from the mainstream of Western civilization.

Our opposite numbers in the dialogue do not simply represent an insular Anglo-Saxon mind. They are the spokesmen for a sidestream of Western thought, at some times running with the main current and at other times running diametrically opposite. But in the epistemological point that is the core of the problem of the hidden

dialogue, they are the representatives of Kant, German romanticism and French rationalism, as well as of Anglo-American pragmatism. Furthermore, the article fails to show clearly the part emotion plays in "non-Latin" thought.

It is necessary to be understanding and to be understood, to be sympathetic and to be respected, in order that the dialogue may not be subverted by the hidden dialogue. But to do this the fine scalpel of classical distinction must cut deep enough and clean enough to excise misunderstanding and vagueness. This is one of the prides of our tradition which cannot be abandoned so long as truth is being sought.

LEWIS P. MITRANO

Yeadon, Pa.

EDITOR: Prof. Roscoe Balch scored a very perceptive hit with his comments on the hidden dialogue and its difficulties. However, I think there is need also to underscore another obstacle to mutual understanding. This arises from the contrast between the Catholic tendency to stress objectivity as the test of truth and the general tendency elsewhere to stress subjectivity and sincerity of opinion. The real existence of objective truth, outside the order of the physical sciences, becomes a sign of contradiction in many friendly conversations. So many of our non-Catholic friends and acquaintances are unwilling to accept it.

HENRY C. MAYER

Louisville, Ky.

Loophole in Tax Law

EDITOR: Perusal of your Current Comment and editorials dealing with government fiscal policies has led me to the conclusion that you espouse an economic philosophy which, if followed in practice, can only lead to the dissipation of private capital within the American economy and the erection of a system of state capitalism. However, the wisdom of economic policy and the desirability of its ultimate result are issues over which reasonable men may sincerely differ. This letter is directed, then, not to the content of your argument, but to the manner in which you expressed one aspect of it in the editorial "Taxes and Loopholes" (10/15).

Since the example of tax avoidance which you cited involved the deduction, for Federal income tax purposes, of interest actually paid to a lending institution for a legitimate loan, I must assume that you include this congressionally approved deduction within the denotation of the derogatory term "loophole." I suggest that, though such language may be excellent rhetoric, you do not serve well the cause of intelligent discussion by so labeling a

provision of the Internal Revenue Code with which you disagree.

In addition, the text of the editorial leaves much to be desired in the way of candor. You unquestionably create the impression that the head of Prudential Life Insurance Company, by avoiding the payment of \$400,000 in income taxes, increased by that amount the portion of his income which he retained. Manifestly, this is fallacious. Since Mr. Shanks pays tax on a portion of his income at the rate of 91 per cent, to be entitled to as large a deduction as you mentioned he must pay interest amounting to almost \$440,000. He retains \$40,000 less of his income than he would had he paid no interest but had paid taxes on that portion of his income. I do think that the distortion inherent in your presentation of the tax consequences of Mr. Shanks' activities is deplorable.

I differ with much of your writing on economic subjects, but I do think that you maintain a high standard of basic fairness in discussion. I do not think that the editorial which is the subject of this letter met with that standard.

WILLIAM P. WOODS

New York, N. Y.

[The tax saving on Mr. Shanks' abortive deal would have been \$400,000 according to both Business Week and the New York Times. That is the figure we used.

AMERICA does not object to the provision of the Internal Revenue Code allowing a tax deduction for interest payments. Such an otherwise legitimate provision becomes a loophole only when it is used in ways which Congress probably neither intended nor foresaw.

We have defended private ownership from the foundation of this Review—the private ownership of Rerum Novarum and Quadragesimo Anno, not that of economic liberalism.—Ed.]

War Safety Control

EDITOR: I found the article on "War Safety Control" (10/8), by Howard G. and Harriet B. Kurtz, most interesting. The idea of a War Safety Council seems to me important, as is the need for centers both in the government and private agencies for studying the military and scientific devices that should enter into a war safety control.

Two comments occur to me. First, I think the Department of Defense and the State Department, which are committed to the study of national policies, might not be sufficiently impartial to make a study of a war safety control which would take the universal or mankind point of view. It might be preferable to urge a new department or agency, as suggested in the Democratic platform, that would not be committed to

national policies. However, it would be difficult for an agency of any national government to examine such a question from a universal point of view; perhaps private agencies endowed by foundations would be the more appropriate organ for making such study.

The second comment is suggested by the statement that the United States Information Agency should undertake to study world public opinion and national motivations. A war safety control body whose prime purpose was to utilize technical means for giving information about possible surprise attacks might be too late to effect results.

The fundamental problem is that of giving information about developments of opinion and policy in various countries which may lead to such surprise attacks. The Unesco constitution says: "Wars are made in the minds of men." Consequently, the problem with which the war safety control body must deal is changes in the minds of men, particularly the minds of government and of the public in the major states.

I myself developed an idea for a World Intelligence Center in the July, 1957 issue of the journal *Conflict Resolution*.

I thoroughly endorse Mr. Kurtz's suggestion that research in the field is necessary, that a suitable agency should be set up and that a continuing agency to report on changing conditions of the world making toward war should be established. I want to congratulate you on giving space to this significant article.

QUINCY WRIGHT

Dept. of Foreign Affairs

University of Virginia
Charlottesville, Va.

EDITOR: Bravo for the publication of "War Safety Control." This is a subject which quite obviously needs much discussion not only by military planners and government officials but also by a much larger portion of the general public.

Although there seems to be a good deal of agreement among our country's leaders, both in and out of the government, that "extension of the rule of law is essential for genuine peace," very little attention has been given to the *specific* international institutions which will be required if the rule of law among nations is to become a reality. Not only have we failed to provide answers, but we have even failed to ask ourselves the necessary questions. Once the questions have been asked, the answers begin to fall in place, but on the basis of reflection, cross-examination and logic, rather than hasty conjecture or emotion.

I hope your magazine will assist in the great public discussion which is required.

ROBERT H. RENO

Concord, N.H.

The Papal Princes

A History of the Sacred College of Cardinals

By Glenn D. Kittler

This is the fascinating story of the formation and evolution of the Sacred College of Cardinals: how the Cardinals are chosen; how they participate in the election of a Pope; how they provide the Papacy with temporal and spiritual advice; and how they govern the faithful with unquestioned authority.

Glenn D. Kittler has given years of research to this absorbing account of the outstanding men who played leading roles in the sometimes stormy history of the Sacred College from the founding of the Church to the almost revolutionary actions of John XXIII. The author examines Church development and pertinent historical events that influenced or were influenced by the Cardinals.

Deftly interwoven in this significant, authoritative work are Borgia, Medici, Colonna, Orsini . . . Manning, Newman, and the English problems . . . McCloskey, Gibbons and "Americanism," Spellman . . . and the former Nsiba tribesman, Swahili-speaking Rugambwa—the first African Cardinal.

Important and timely history, fresh perspective, and engrossing story, *The Papal Princes* is a must for every knowledgeable Catholic's library.

Glenn D. Kittler, author of *The White Fathers*, *The Woman God Loved* and *Equatorial Africa*, is a frequent contributor to leading Catholic magazines. His weekly column, *The New Apostles*, appears in Catholic newspapers in this country and in Canada.

396 pages Index Bibliography
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Current Comment

Busy President-Elect

For a man who was supposed to have gone to Florida to recover from an arduous campaign, the President-elect kept himself extraordinarily occupied. He received a Brazilian delegation bearing greetings from President Kubitschek and a proposal to meet with President-elect Quadros. (Was this a sign of the high priority Mr. Kennedy plans to accord to Latin America [see p. 288]?) He flew to Miami for an unprecedented meeting with his defeated rival, Vice President Nixon, and to Texas for a conference with running-mate Lyndon Johnson. He planned huddles with Senator Symington, Governor Ribicoff of Connecticut and with Clark Clifford, the former Truman aide he deputed earlier to arrange for a smooth transition.

Nor was that all. Into the Kennedy winter home at Palm Beach flowed a series of reports—on defense unification, on regulatory agencies, on foreign problems, on national security—which expert committees, at the President-elect's direction, had been working on for weeks and even months. There was also, no doubt, much serious talk about Cabinet and diplomatic posts.

Mr. Kennedy's first reactions to his victory have been as gratifying to his supporters as they have been reassuring to his opponents. He has moved quickly to heal the wounds of the campaign. He has warned Moscow—by asking J. Edgar Hoover and Allen Dulles to continue heading the FBI and the CIA—not to expect a soft regime in Washington. He has given every indication of the most careful preparation for assuming the onerous duties of the Presidency. Whichever direction the governmental machine takes in January, there will be a firm, cool hand on the wheel.

Defense Savings

How the nation's press, which is so allergic to Government waste, missed this story we don't know, but miss it the press did. For the following facts we are indebted to the informative newsletter which Sen. Wayne Morse regularly

writes for his constituents in Oregon.

As a result of Congressional probing, it became clear back in 1952 that a multiplicity of catalogues was the source of considerable waste in the sprawling Defense Department. Each service had its own system of numbering items, and "the number for a pencil in one system could be the number for a generator in another system." As a consequence, the Navy might be buying screwdrivers when the Army had thousands of screwdrivers in stock. All told, between four and five million items were listed in the 27 catalogue-numbering systems of the Defense Department.

To eliminate this expensive anarchy, Senator Morse introduced a bill which eventually became Public Law 436. The law established a single catalogue for the Defense Department.

Recently the department reported to Congress that the new catalogue is proving to be a great success. Although the task of compiling it took six years and involved considerable expense, the unified system has already paid for itself many times over. During the past three years, it has brought about a reduction of \$10 billion in inventories. Last year alone, the matching of demands with storeroom stocks resulted in transfers of \$2 billion of supplies among the services. As the Defense Department said, concluding its report: "The tool which cost the equivalent of a Polaris submarine has saved enough to buy a fleet of submarines."

That's the kind of news taxpayers like to hear.

Tuskegee: In or Out?

The U.S. Supreme Court on Nov. 14 struck a blow for civil rights by denying the State of Alabama's right arbitrarily to change a city boundary line. The court's precedent-making action highlighted the same problem of federalism discussed in our editorial on the New Orleans desegregation crisis (p. 290).

A municipality is legally a creature of the legislature of the State in which it exists. Alabama was apparently well within its legal powers when, in 1957,

it changed the boundaries of the city of Tuskegee. As was widely reported in the press at the time, however, the effect of the boundary change was to put most of the city's 5,400 Negroes outside and keep all of its 1,310 white residents inside the new city line.

A group of Negroes sued, contending that the change had purposefully deprived them of their right to vote in municipal elections. The lower Federal courts dismissed the suit on the ground that a question of municipal boundaries was simply not within their jurisdiction.

But the Supreme Court for the first time took jurisdiction of such a suit and sent it back for trial in the lower courts. Unless Alabama can refute the charge brought by the Negro voters, it will be clear that "the legislation is solely concerned with segregating white and colored voters by fencing Negro citizens out of town," said the court.

The Supreme Court evidently is determined to declare unconstitutional any expedient resorted to for the purpose of depriving Negroes of their constitutional rights.

"The Crowning Experience"

In various cities these days surprised residents are finding in their mail a copy of the pamphlet *Ideology and Coexistence*. It is distributed gratis by the quasi-religious movement called Moral Rearmament. The arrival of the booklet usually heralds the forthcoming exhibition in that region of the MRA-produced film, *The Crowning Experience*, which describes the "reform" of a Negro educator, her Communist son-in-law and others. It is a fictionalized version of the life of the late Mary McLeod Bethune, founder of Bethune-Cookman College, Daytona Beach, Fla.

The Legion of Decency has put *The Crowning Experience* in a "separate category." This movie, says the Legion, should be viewed by Catholics with certain reservations "because the film relies too heavily upon emotional argument and because the religious expression which it gives to personal reform is theologically ambiguous."

This is a "message movie" and, as such, was produced to advance the goals of Moral Rearmament. It should therefore be judged not only as an isolated film but against the background of the methods and principles of this 40-year-

THE EDUCATED BOOK

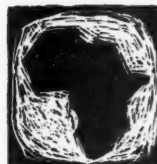


is the kind of book that you, the AMERICA reader, will give your loved ones and friends because it is the kind of book that you, yourself, will find worth reading. It is the kind of book published by FORDHAM UNIVERSITY PRESS. May we invite you to consider the following in year-round bookbuying and bookgiving?

RACE AND NATIONALISM:

The Struggle for Power in Rhodesia-Nyasaland \$6.75

Canadian author, Professor Thomas M. Franck of N.Y.U. has written a penetrating analysis of the multiracial problems facing the peoples of Central Africa—tensions which could explode as in the Congo.



AFTER 900 YEARS

\$5.00

French theologian Yves Congar, O.P., devoted to reunion of Catholic and Orthodox, here pens a colorful, concise study of the 900-years estrangement between the two. He suggests the means to heal the ancient wound of division.

JOHN DEWEY: HIS THOUGHT AND INFLUENCE

\$5.00

Catholic philosophers evaluate Dewey's contribution to education and American philosophy. Edited by Fr. Blewett, S.J., of Sophia Univ., Tokyo, its contributors include James Collins, Robert C. Pollock, John W. Donohue, S.J.



THE SISTERS OF CHARITY OF N.Y. (1809-1959)

\$15.00

Sister Marie de Lourdes Walsh penned this three-volume history of the Sisters of Charity of New York beginning with the work of Venerable Mother Seton and continuing to the nuns' current achievements.

THE LOVE OF LEARNING AND THE DESIRE FOR GOD

\$5.50

Well-known Jean Leclercq, O.S.B., considers the role of learning of the Medieval monastic orders and writes how scholarship influences spiritual growth. This important book for today's scholar available late February.



SYMBOL AND MYTH IN ANCIENT POETRY \$5.00

Herbert Musurillo, S.J., contributes a perceptive analysis of the imagination of the Greek and Roman poet at work on his materials. The findings of a discriminating scholar will be of interest to all who really enjoy the study of poetry.

Christmas Greetings to AMERICA readers from Fordham University Press

old revival movement led by Dr. Frank N. Buchman. The average Catholic moviegoer will not be impressed by *The Crowning Experience*. It exudes the sugary atmosphere so characteristic of the Moral Rearmament. The multiple final conversions, involving the MRA ascetical practice of "guidance" (received from sources never identified in the movie or in MRA literature) are unconvincing and surcharged with sentimentality. If this is an anti-Communist "ideology," MRA has its own meaning for the word.

Murray and the Bomb

On Nov. 4 Thomas E. Murray, consultant to the Joint Congressional Committee on Atomic Energy, warned the Presidential candidates that the USSR may be developing a radically new type of nuclear weapon. Once again, as in his earlier open letter of Sept. 6, he urged both candidates to take a position in favor of the immediate resumption of underground tests by the United States.

According to Mr. Murray, nuclear technology, which is "open to incessant and rapid change," is on the verge of producing a "third-generation" weapon that will differ radically from the atomic and hydrogen bombs. Conceptual designs for this weapon already exist in our own laboratories, and it must be taken for granted that the Soviet Union "is actively developing nuclear technology along this revolutionary line." Indeed, Mr. Murray assumes that the USSR has made preliminary tests of this new weapon during the current test moratorium.

Security regulations prevented Mr. Murray from describing the new bomb. But there is no reason to doubt that it is the neutron bomb of which this Review spoke in a comment on June 4. The neutron bomb would kill personnel in its target area, but would be relatively free of heat, blast and fallout. Its possession by the USSR would render obsolete our present policy of deterrence and retaliation by H-bombs. It would mean that we would face future negotiations on armaments from a position of reduced strength.

During the recent campaign, Mr. Murray charged that neither candidate had come to grips with the central issues of the test-ban treaty and its dangers. But what was a charge has now

become the peculiar responsibility of President-elect Kennedy. We sincerely hope that he will address himself to the realities of technology and armaments, as Mr. Murray advised, "under divine guidance," and with "all knowledge and wisdom."

Boom in Profit Sharing

Whether or not Senator Kennedy's New Frontier extends to industrial relations—where fresh ground needs to be broken—won't be known for sure until he starts sending messages to Capitol Hill. While waiting for developments, students of the problem might take another look at an old frontier that is at the moment undergoing extensive redevelopment.

During the first half of this year, for reasons that are not immediately clear, there has been a big upsurge in profit-sharing plans. No fewer than 2,641 new plans went into operation, affecting over 100,000 employees. That was a 69-percent increase in the number of plans over the first six months of 1959. According to the Council of Profit Sharing Industries—an organization of firms which practice profit sharing—the number of profit-sharing plans in the United States is now about 30,000.

A significant aspect of this growth is the success the newer practitioners of profit sharing have had in selling the idea to organized labor. Historically, American unions have been allergic to profit sharing, seeing in it an employer stratagem to keep unions at a distance and to avoid paying the going wage. In many cases these suspicions no longer exist. Walter Reuther's profit-sharing proposal in the last auto industry negotiations dramatized the change. As we have remarked before, profit sharing is no panacea. It is, however, a device rich in constructive possibilities. The oftener employers and unions resort to it, the better.

Elders on Campus

A few months from now, 86 senior citizens of Detroit will start living "on campus" again. But this time they won't be students. Instead, they will be pioneering as residents in Kundig Center, a new approach to housing for the aged.

For this opportunity to live in dignity and independence, the oldsters have to

thank Msgr. Wilbur F. Suedkamp, energetic and imaginative secretary for Catholic Charities of the Archdiocese of Detroit. Msgr. Suedkamp, of course, will want to share credit with the Federal Housing and Home Finance Agency and the authors of a special provision in the 1959 Housing Act. This section authorized direct, long-term loans to non-profit sponsors of rental housing for aging couples and single persons with small incomes.

Kundig Center, in downtown Detroit, will be the first project completed with a grant under the new program. Its organizer prefers to call the center a campus because it represents an effort to provide for the aged "a place that satisfies all human needs within a walking area." It marks a fresh start not only in financing such housing but in the very concept of caring for the aged and their special needs.

Of the 16 million Americans over 65 years of age, an estimated half have incomes of \$2,000 a year or less. These figures make it obvious why Federal authorities anticipate a growing interest on the part of religious and other non-profit groups in the potentialities of the new loan program.

Already, 1,300 organizations have inquired about loans. Continuation of the program will depend in part on a report to be submitted to Congress in January on the extent of public response. Thus, the initiative demonstrated by diocesan Catholic Charities bureaus and similar bodies will go far to insure the survival of so laudable a plan.

Minority View

A Jewish educator suggested on Nov. 10 that the Jewish community should support Government aid to religious schools instead of maintaining a "dogmatic and inflexible policy" of absolute separation of Church and State.

The suggestion was made by Dr. William W. Brickman, Professor of Educational History and Comparative Education at New York University, in a talk given to the National Convention of the Union of Orthodox Jewish Congregations in Atlantic City, N.J.

Dr. Brickman advised: "Let us not rush to the courts, as some Jewish organizations have religiously done, to fight every effort at public bus trans-

portation, secular textbooks and other benefits for private educational institutions." Instead, he said, the Jewish community should support all types of Government aid, without Government control, including funds for Jewish day schools.

Dr. Brickman recognizes that his view is very much a minority view in Jewish circles. But he has expounded it cogently and tirelessly for several years, most recently in *Religious Education* for July-August, 1960. In that place he presents a survey, both of actual practice in public schools and of court decisions, designed to show that the famed "wall of separation" is by no means so high or so impregnable as militant secularists make it out to be.

At the same convention Rabbi Immanuel Jakobovits of New York's Fifth Avenue Synagogue commented on the phenomenal development of yeshivahs and Jewish day schools in Western Europe. "These schools," he said, "today enjoy widespread popular and, incidentally, even state support."

Teachers and Libraries

Pity the poor teacher! Today, especially in primary and secondary education, he (but mainly she) is called on to know much more than merely the matter to be taught. Today's teacher has to be psychologist, counselor, consultant with parents and a dozen other things besides just the classroom preceptor. Teachers doubtless groan under their multitudinous burdens. But there is one burden that seems rightly to be demanded in modern education—and too few teachers are prepared to shoulder it.

Results of a survey made by the National Education Association in 1958 have been released. Only 13.1 per cent of the teachers polled had received instruction in normal school in the role and function of the school library.

It is true that "many" of the country's 1,100 teacher-training institutions offer such courses as electives, but the American Association of School Libraries does not think that is enough. It is now pushing a resolution recently adopted by the American Library Association that all teacher-training institutions require full credit courses in school library use.

This is a sensible and necessary goal

in the preparation of all teachers. The drive by the AASL ought to get full support from all institutions engaged in preparing Catholic teachers.

Tyranny in Ceylon

"You can, Madam Prime Minister, destroy in one hour the laborious work of a hundred years, causing lasting discontent among a section of Ceylonese citizens." So spoke Archbishop Thomas Cooray, O.M.I., of Colombo as he protested last month the nationalization of Ceylon's private schools.

The prelate's warning, however, has gone unheeded. Ceylon's education bill, putting the management of private schools in the hands of the Government, was soon approved by the House of Representatives by a vote of 101 to 44. Passage by the Senate is now a foregone conclusion. As though this were not enough to cripple private education throughout the country, Mrs. Sirimavo Bandaranaike, widow of, and successor to, Ceylon's late Prime Minister, announced on Nov. 12 that the Government would introduce new legislation in January. The new law would nationalize buildings and lands as well. Thus far there has been no indication of forthcoming compensation.

Catholics have not been alone in protesting the high-handed legislation which strikes at fundamental parental rights. Muslims, Hindus and Buddhists as well have appeared on the same platforms to speak out against the plan.

When, after an emotional political campaign, marked more by tears than by reasoned argument, Mrs. Bandaranaike was able to muster enough votes to succeed her late husband, many questioned her ability to rule. These doubts are now confirmed. Though she pretends to head a democratic government, Madam Prime Minister, we fear, has not the faintest notion of what the words mean.

Plain Talk in Cairo

It was a state visit to the United Arab Republic. Nevertheless Pakistan's President Mohammed Ayub Khan brazened his way through Cairo in highly undiplomatic fashion, leaving behind some twenty million dazed Egyptians. In his several public statements, the Pakistani leader stubbornly refused to follow the

only acceptable script in today's Middle East. Instead of dwelling on the past and present glories of Islam, he bluntly told his listeners what was wrong with the Muslim world.

As President Nasser's guest of honor at a National Union rally, Ayub Khan tossed aside his prepared speech. "Muslim communities all over the world," he said, "are the most backward . . . the most uneducated." Pointedly referring to the near million Palestine refugees, whose continued plight is a threat to the peace of the Middle East, he reminded his audience that Pakistan had worked to integrate nine million Muslim refugees from India without fanfare.

Later, as he accepted an honorary addegree from Cairo University, Pakistan's President challenged Muslim religious leaders to restore to Islam its "earlier dynamism":

The kingdoms and crowns which the Muslims have lost in the course of history are far less important than the kingdom of the free and searching mind which they have lost in the process of intellectual stagnation.

To his mind Islam is not offering its adherents "progressive leadership."

In all, it was a blunt performance. Only a man of Ayub Khan's stature in the Muslim world could have carried it off. What he said has desperately needed saying for a long time. For, until Islam forgets the past and looks to the future, it will never make a significant contribution to the modern world.

Soviet Oil War

The international oil world seethed and boiled last week with the announcement that Italy had contracted with the Soviet Union to buy 100,000 barrels of oil a day for a period of five years. That amounts to a quarter of Italy's oil needs. The Italians will pay for the oil with

Artwork by Hapgood . . .

The drawings on our cover and on p. 296 are reproductions by Hapgood from originals thought to be the work of François Rabelais, in the 16th-century volume *Les Songes Drôlatiques de Pantagruel*.

synthetic rubber, 40-inch diameter pipe, pumps, Diesel engines and technical services.

Causes of the acute distress being felt by the Arab lands of the Middle East and the big oil companies which operate there are the following: 1) the bargain price the Soviet Union is putting on its oil, and 2) evidence that Moscow seriously intends to recapture its alleged pre-war share of the world oil market.

In bagging the Italian order, the Soviet Union offered crude at a dollar

a barrel at Black Sea ports. According to J. H. Carmical, who expertly covers the international oil world for the *New York Times*, that is the equivalent of 69 cents a barrel for Kuwait oil at Persian Gulf ports. Since the actual price of Kuwait oil is \$1.59 a barrel, the severity of the Soviet competitive challenge is at once apparent.

Furthermore, at the Arab League oil conference in Beirut last month, a Russian representative noted that the Soviet Union now held only 2 per cent of the world oil market, whereas in the prewar

period it had 14.3 per cent. He stated openly that Moscow planned to regain its rightful position. Those who discounted his remarks know better now. They realize that Italy has the refining capacity to handle an even greater volume of Soviet oil, which it is free to sell in West European markets.

One possible ray of hope for the free world—the Soviet drive for a bigger share of the world oil market scarcely seems calculated to endear the Communists to the restless, poverty-stricken Middle East.

Latin America and Mr. Kennedy

WHAT WAS the reaction of Latin America to the triumph of Mr. Kennedy? Obviously, as seen in newspapers and the commentaries of the Latin American man in the street, it was a reaction of great joy.

Personal factors mean a lot to us, as they must have for most of the voters in the United States. The nimbleness of mind that Mr. Kennedy demonstrated throughout his campaign; his firmness and speed in making decisions; the qualities of leadership that he showed; his very youthfulness, which would seem to guarantee new departures—all these made us find in him an ideal leader for the great country that today heads the defense of Western civilization.

President Eisenhower and Vice President Nixon made several effective visits to Latin America during the past few years, but the "Republican" attitude—or what was commonly thought of as such—never quite "got across" to the rulers or the masses of Latin America. We are quick to admit, of course, that if the mentality of most political leaders here below the Rio Grande has changed considerably toward the United States, this is to the credit of Mr. Eisenhower, Mr. Nixon and their colleagues. But we still have a long way to go.

Just recently in Bogotá there was a convention of representatives of the important political parties of Latin America. There were representatives here of every tendency of political thought, even the most radical, like the Aprista party of Peru. All these men were at one in their praise and respect for the United States. They readily admitted that, since the errors of the past have been corrected, it is nothing but outmoded demagoguery to keep on raising the anti-Yankee banner. If we are to preserve democracy as it exists among us, har-

mony and collaboration are now extremely necessary.

It was an Aprista leader, party secretary Ramiro Priale, who suggested the following program: "We need democratic inter-Americanism—a movement in which there are neither those who dominate nor those who are dominated—if we are to bring about a union of powerful North America with Latin America to create a bloc. . . ."

"This is why the outcome of the elections in the United States is of such great interest to us. We are concerned about its political consequences and about the programs and policies that will be developed there as a result of it."

Thus, the results of the November 8 election caused satisfaction and hope in these Latin American Republics. Some here go so far as to interpret it as a sign of a coming change of U.S. policy. *El Tiempo*, a liberal newspaper with the widest circulation in Colombia, wrote that, for Latin America, "Mr. Kennedy's victory offers us great hopes. Only he had a concrete program for improving Latin-American relations. Only he seemed to understand the reality of the drama of our continent. His new Good Neighbor policy has awakened enthusiasm."

Thus, as we see it, new windows have been thrown open in the already friendly relations between the United States and Latin America, despite the fact that the Communists are constantly attempting to sabotage these relations. If the new Democratic Administration really tries to "reach" the republics of Latin America, and is not satisfied merely with maintaining good relations with governments that are based on regimes of oppression, the unity of all the Americas in democracy will have been consolidated.

We hope that the determination and spirit that Mr. Kennedy showed during his campaign—bolstered by the help of God in whom we share a common faith—will be able to bring peace and prosperity to our hemisphere. VICENTE ANDRADE

FR. ANDRADE, S.J., is a corresponding editor of this Review. He has for many years concerned himself with social action and with labor-management problems in his native Colombia.

Washington Front

Welcome End, Tactful Beginning

THE CAMPAIGN we all thought would never end is finally over. The dominant mood in the victor's camp when he squeaked through was one of relief. The count was too close for any elation of the dancing-in-the-streets variety.

The first sight of the President-elect walking across the lawn of his father's house holding his little daughter by the hand was disarming. His first public appearance—at the Hyannis Armory—where he claimed victory, with tears in his eyes and in his voice, suggested to some that the quality of humility, never a note in his drive toward the prize, had finally come to the young man who has everything.

His first administrative actions were reassuring. The retention of J. Edgar Hoover and Allen Dulles indicated that all familiar landmarks would not at once be wiped off the Washington scene and perhaps induced Republicans to hope that the new leader would not be vindictive.

The visit to Vice President Nixon showed a magnanimity in victory that may have further calmed Republican fears. The pilgrimage to Texas to see Vice President-elect Lyndon Johnson was more welcome evidence that the President-elect may not be as lordly as some had feared.

Actually, despite the length and vigor of the campaign, there are comparatively few pieces to be picked up. Offhand it is hard to think of anything that will take a long time to be forgiven or forgotten. Neither candidate indulged in personal attacks. Their frequent meetings on the television screen (three were person-to-person) perhaps helped to cut down the bitterness which arises when men are grappling with each other with a continent between them.

The religious issue, dreaded by many, ceased to be a subject of public discussion in mid-campaign. It was relegated for the most part to the pamphlets, which hardly merited the consideration of serious citizens.

The President-elect's decision to put off all announcements of Cabinet appointments until Thanksgiving was welcomed in Washington. Not only does it give him more time to give prayerful examination to the claimants and possibilities; it gives a breathing space in the political discussion that has raged here since January.

Partisans of Adlai Stevenson are pushing the claims of their man with some apprehension. They were alarmed by his absence from the torchlight parade in his home town of Chicago. They have not given up hope, however, that a place for him will be found on the New Frontier. The general feeling of thankfulness that we have weathered this political ordeal does not seem to have spread yet to President Eisenhower. But he has never been too partisan a man and perhaps by Thanksgiving he, too, will share the prevailing idea that it will be nice to have new, young life in the White House.

MARY MCGRORY

On All Horizons

ENGINEERS CAN'T WRITE? Excellence is its own reward, but we would like to congratulate a college publication, the *Marquette Engineer* of Marquette Univ., which took first place among 48 college engineering publications in a recent contest. Singled out for special mention were a new direction in art work and a simple direct style in technical articles.

▶ART CATALOGUE. The 1961 catalogue of Catholic Art Education (28 Erie St., Blauvelt, Rockland Co., N. Y.) is available free on application. Now in its sixth year, CAE is dedicated to promoting the finest traditional and contemporary Christian art. Its display rooms are easily accessible by auto from many parts of metropolitan New York.

▶NCEA CONVENTION. The 58th annual convention of the National Catho-

lic Educational Assn. will meet in Atlantic City, N.J., April 4-7, with the theme, "The Objectives of Christian Education in Contemporary Society."

▶MANNERS MAKETH THE BOY. An attractive booklet containing norms for teen-agers' dress and appearance, recreation, smoking, drinking and driving, has been issued by the Education Office of the Archdiocese of Washington, 1721 Rhode Island Ave., N.W., Wash. 6, D.C. (10¢ per copy). The booklet, entitled *The Parents' Platform of Youth Behavior*, represents a synthesis of viewpoints expressed by parents at the parish level.

▶HOLY LAND TOUR. The program of a Middle East tour announced for next year (Aug. 11-Sept. 22) includes points of classical as well as of biblical interest. Robert North, S.J., professor of

archeology at the Biblical Institute, Rome, will be the featured guide in Jerusalem. Write Webster Patterson, S.J., Seattle Univ., Seattle 22, Wash., for descriptive material.

▶FREE CATHOLIC READING. Have you often been struck by the attractive Christian Science reading racks in bus stations and waiting rooms? Mrs. Norman Smith, Catholic Literature Distribution Guild, Diocesan Headquarters, 550 Church St., Monterey, Calif., can tell you how to take charge of a similar Catholic Reading Stand—or at least to supply reading matter for those who do. We are informed that *AMERICA* is among magazines particularly sought for distribution.

▶SODALITY. The third biennial convention of the National Federation of Sodalties of Our Lady will meet in Detroit, Jan. 20-22. Advance registration may be made at the Archdiocesan Sodality Office, 305 Michigan Ave., Detroit 26, Mich.

R. A. G.

Editorials

Amen, Brother!

TWO DAYS AFTER the election, the sign outside a downtown Protestant church in a big Midwestern city announced the topic for the coming Sunday's sermon. It read: **THE LOYAL OPPOSITION.** Perhaps the sign meant that the preacher intends to carry his battle against President-elect Kennedy's religion on into the four-year term that begins in January. But at any rate that fight would go on within the limits imposed by traditional loyalty to the President and to the American people who elected him. Americans are good losers.

November 8 is over. Now in progress is the usual orderly transition from one Administration to another. The bitterness of the campaign is being rapidly dispelled. The so-called religious issue has been resolved.

By a razor-edged majority, the people of the United States elected its first Roman Catholic to the highest office in the land. Now (if there are any left after the mass mailings of October) all the little tracts and bogus oaths can be stowed away. They will never be needed again. For on November 8 we answered the question of whether a Catholic could be President of the United States.

Former President Harry S. Truman wrote last week that the election of Senator Kennedy signalized the "historic surmounting" of what had always appeared to be a religious impediment in the way of a Catholic seeking election to the Presidency. And Mr. Truman went on to say:

It is as significant as the abolition of slavery and the restoration of the rights of citizenship to secessionists to the South after the War between the States.

So, though achieved in the heat of a battle that we shall not soon forget, the thing is done and the problem disposed of. Now, because of November 8, 1960, we can hope to move on, when the appropriate moment arrives, to some further unfinished business of our Republic—the day when a Jew or a Negro will also advance unimpeded and unquestioned to the highest office in the land. That day, too, will come. Representative Adam Clayton Powell Jr., preaching to his New York City congregation on November 13, prophesied it. In response to the prediction we join his Harlem congregation in a resounding "Amen, brother!"

Thus, with the election out of the way, we return to the regular business of the nation. Part of it is the matter of getting on as a people with the job of living and working together. These last months have laid severe strains on our unity, but the scars will mend and the divisions be bridged over again.

A sort of backwash of benefits has come out of these recent tempestuous weeks. For one thing, we can be grateful that there were such refreshingly frank

exchanges between Catholics and non-Catholics all through the campaign, and that these discussions and debates have battered down many ancient barriers of misunderstanding and prejudice. Let it be noted, moreover, that so many non-Catholics stood up and were counted on the side of fairness. All the Jewish agencies came out forthrightly. And as bitterness mounted, more and more Protestant editors and spokesmen repudiated the excesses of some of their Protestant colleagues.

We are a religiously divided people. But paradoxically, out of our very divisions and the turmoil of emotions they engendered, we seem today to be moving into an era of greater mutual trust and warmer charity. Our differences will remain, but the trying events of this past autumn have somehow succeeded in shrinking the vast distances that kept us so long aloof from one another. Let's not go back over that old road any more.

New Orleans Story

AGAIN THE FOCUS of press and television all over America has been on New Orleans and its schools. Ultimately, as everyone realized, what was at stake was not the placement of four little girls in one school rather than another. What was being decided—in Louisiana and in the nation as a whole—was how long a large body of Americans would continue to be treated as members of a lower caste.

Apart from the gross immorality of discrimination as practiced in many parts of the United States, the Louisiana crisis distressed everyone concerned with the structure of our nation. The "interposition" advocated by the racists was only a thinly masked euphemism for lawlessness. If the constitutional development of our country has shown anything, it is the primacy of "the law of the land." We are one nation, and we live under the law.

Ironically, the very demagogues in Baton Rouge who complained loudest about controls from Washington were themselves forcing their own will upon New Orleans. The mayor of the city, the local school board and many respected citizens accepted the "gradualism" ordered by the court. Neither radicals nor "Yankees" (who might be presumed to be unsympathetic toward Southern traditions), these responsible persons were determined not to let their children or their children's education become the plaything of self-seeking politicians. They wanted energy expended on solutions, not on evading or exacerbating the problem. The four little children in question were realistically chosen by placement and psychological tests for their onerous role. No reasonable person could believe that they constituted any threat to the well-being of other students. The tact and conciliatory caution of the court was, if anything, extreme.

Another matter deplored by moderates in the South is the disservice rendered by segregationists to genuine values present in regionalism. By their irresponsibility and ambition, the so-called "States-righters" have gone far in betraying States' rights. Much of our national

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strength has come from the principle of federalism, a recognition that in many areas government is better managed on a local level. However, when State governments abdicate their responsibilities, by not only not securing the rights of citizens but by directly frustrating them, citizens lose confidence and turn to higher government.

Moreover, the "States-righters" in question are disingenuous in their use of words: what they want is not the rights of States but the rights of the status quo. In plain English, their rabble-rousing slogans mean simply this: "We will overrule the U. S. Supreme Court by insubordination, by violence if necessary." While complaining of bayonets they indulge in bayonet-baiting.

This past year, as *Southern School News* has noted, no racial incidents have occurred in the 768 desegregated school districts. However, Little Rock is still with us, and the re-election of Gov. Orval Faubus seems to have stirred the aspirations of Gov. Jimmie H. Davis. He too seems to ambition the same sort of career, posing as a martyr to a cause that died long ago.

Plainly, the school issue in Louisiana is not a local problem. If the whole nation (not to mention the world) is acutely concerned, it is because we all know how much we have yet to do. We are still far from allowing the full freedom and equality that are every American's birthright.

Fight for the Dollar

LAST WEEKEND, two high U.S. officials, Treasury Secretary Robert B. Anderson and Under Secretary of State Douglas Dillon, took off for Europe to see what might be done about the deficit in our international balance of payments. In seeking to ease the strain on the dollar, their chief destination was Bonn, but they also planned to stop over in Paris and London.

A brief review of what constitutes the balance of payments problem will indicate, we believe, that Messrs. Anderson and Dillon can hope for only limited success in their mission.

For the past few years we have been spending abroad—or lending, or investing, or giving away—many more dollars than foreigners have been sending here. The excess amounts to about \$4 billion annually.

For some of the outflow of dollars, tourists are responsible. Businessmen account for still more of it. They send huge amounts of capital abroad to finance new plants and equipment or to expand old plants. Investors seeking a higher return on foreign stocks and bonds than they can get here, together with banks interested in short-term loans, also shift dollars abroad. The biggest cause of the outflow, however, is U.S. Government spending on military and economic aid. Although we have a sizable surplus of exports over imports, it is not big enough to cancel out the spending of tourists, businessmen, bankers, investors and the Government. The result is a deficit in our over-all balance of payments—a deficit that enables foreigners to increase their gold stocks at our expense.

We could ease the strain on our gold supply, and on the dollar, by telling our tourists to stay home, or by limiting the amount of capital U.S. businessmen can invest abroad, or by cutting down on our imports. But nobody in a position of authority wants to do any of these things. The disadvantages are too obvious. The same thing can be said about proposals to reduce our economic aid to underdeveloped countries and recall some of our troops from Western Europe. We could save a lot of money in this way—it costs about \$700 million a year just to keep our forces in the Nato countries—but once again the consequences of this kind of economy are likely to be more costly than the deficit in our balance of payments.

That leaves two possibilities: 1) a boost in our trade surplus; 2) a shift of some of our spending burden to our allies. As for our trade surplus, it is unlikely that in the near future we can improve very much on our performance this year, when exports will exceed imports by \$3 billion or so. (One of the reasons for the jump in exports over last year is the current wave of prosperity in Europe. The wave may recede.) So our main hope lies in persuading our European allies, especially Germany, to pay part of the costs of our Nato forces and assume greater responsibility for the underdeveloped countries.

This is the proposition Messrs. Anderson and Dillon are trying to sell. They will be only partially successful because, except for West Germany, our allies are already carrying about as heavy a load as they can bear. Meanwhile, the demands of the "have-not" countries for aid will almost certainly become heavier before they grow lighter. This means that even if our European friends agree to assume a heavier load, our own burden may not be relaxed. What then? The answer to that question is one of the many grave challenges which the Kennedy Administration must face come next January.

Young Workers for Peace

OF OLD, in obedience to the biblical injunction, nations turned swords into plowshares when they moved from war to peace. The United States, however, may soon embark on a program for fashioning "plowshares" and sending them around the world under less than peaceful conditions. For a recent proposal of President-elect John F. Kennedy supposes that our nation will continue to keep its sword close to hand amid the uncertainties of a Cold War age.

Mr. Kennedy's announcement came as one of the most promising developments of the late political campaign. In an address at San Francisco, on November 2, he pledged to create a "peace corps" of young people who would serve with technical aid missions to underdeveloped lands as an alternative to peacetime Selective Service.

The candidate rightly remarked at the time that a prime essential of the plan must be that any "ambassadors of peace" sent forth should measure up to the most rigorous standards. Briefly, he pointed out that they

must be well trained in the language, skills and customs they need to know. Given these qualifications and the dedication to freedom that our young people customarily show, we can be confident that they will be "fully capable of overcoming the efforts of Mr. Khrushchev's missionaries."

Difficulties, of course, remain to be ironed out. But one objection that was promptly raised by critics should not be allowed to hinder the plan. Some alleged fear that the "peace corps" would deal a death blow to Selective Service by providing an out for draft dodgers. However, as this Review commented a few months back in praising a move in Congress to study a proposal similar to that of Mr. Kennedy, "little danger exists that the low pay and hard working conditions likely to be incorporated into a plan of this kind would attract young men seeking to avoid the rigors of the draft." Instead, it will appeal precisely to those young people who are more than ordinarily endowed with "the enthusiasm and altruism which are notable features of the American legend."

Several religious bodies in this country have established traditions of extending help overseas through their younger members. Recently, we called attention to "the high expectations entertained for a program of volunteer services abroad by young lay Catholics" (10/1, p. 3). We referred specifically to a new venture enlisting "papal volunteers" to introduce technical aid programs in Latin American lands.

Similar projects under Catholic auspices have flourished for some years. For instance, the Grail Institute for Overseas Service (309 Clinton Ave., Brooklyn, N.Y.) has already located in foreign countries 150 young women specially equipped with professional and technical skills. Another 300 young women received training through International Catholic Auxiliaries (1734 Asbury, Evanston, Ill.). Other organizations of this nature include Lay Mission-Helpers Association (1531 W. Ninth St., Los Angeles, Calif.), Association for International Development (374 Grand St., Paterson, N.J.) and Young Christian Workers (1700 W. Jackson Blvd., Chicago, Ill.).

The achievements of these groups go far to prove the basic soundness of American youth—the prime resource of our nation. We have, indeed, as Mr. Kennedy stated, "a tremendous pool of talent that could work modern miracles for peace in dozens of underdeveloped nations."

Electoral College Reform

THE RECENT Presidential election has brought renewed demands for a change in the ancient and odd system by which the American people elect their President. For a time it seemed possible that the defeated candidate for the Presidency, Richard M. Nixon, might receive more votes than his successful rival, John F. Kennedy—and still lose the election. Worse yet, there was some chance that the election might be controlled by 14 unpledged Presidential electors from Mississippi and Alabama. Both of these eventualities, if they had

happened, would have been due to the peculiar institution known as the Electoral College.

Who can say how many Americans are aware that they did not vote for Mr. Kennedy or Mr. Nixon? Whether they knew it or not, the voters cast their ballots for Presidential electors. Almost all of the electors, of course, were pledged to one or other of the candidates. But at best the electors are a clumsy device for choosing a President. With this in mind, Sen. Mike Mansfield (D., Mont.) intends to ask the new Congress to abolish the Electoral College.

The most Congress can do, however, is to propose a constitutional amendment to the States. To become effective, the amendment must then be ratified by three-fourths of the States. We can therefore rule out as impractical the Senator's suggestion that the President be elected by direct, nation-wide popular vote.

Under the Mansfield plan, the large States would no longer be able to swing a Presidential election one way or the other. The smaller States would lose their overrepresentation in the Electoral College. Large or small, therefore, the States will hardly agree to direct popular election of the President.

A change that might possibly be acceptable to the States would be to keep the present method of allocating electoral votes to the States, but to abolish the Electoral College. Each State's electoral votes would be cast directly for the candidates and there would be no Presidential electors. It would still be possible for a candidate to be elected President with fewer popular votes than his rival. But at least the kind of political blackmail attempted this year by Mississippi and Alabama would be eliminated.

A further refinement, proposed by Henry Cabot Lodge when he was a Senator, would be to divide each State's electoral votes in proportion to the division of the popular vote in the State. Still another plan would have each Congressional district choose one Presidential elector. The electors corresponding to a State's two U.S. Senators would be chosen at large.

The last two proposals would have the merit of making the electoral vote correspond more closely to the popular vote. But there are serious arguments on the other side.

Since the boundaries of Congressional districts are drawn by the State legislatures, the temptation for the legislatures to gerrymander the districts would be even greater than it now is, because then the Presidency as well as seats in Congress would be at stake. Mr. Lodge's proposal, too, is open to an objection: it would upset the national balance of political power.

The smaller States, and rural areas generally, are overrepresented in Congress. But metropolitan areas in the large States, with their massive blocs of electoral votes, usually hold the key to Presidential elections. Dividing each State's electoral votes in proportion to the popular vote would weaken the big cities politically and thus disturb the balance of power in the nation.

The country can only benefit by abolishing the Presidential electors. But any more drastic change will run into stiff opposition.



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Other Worlds – for Man

Joseph A. Breig and L. C. McHugh, S.J.

I: MAN STANDS ALONE

THE MORE one appreciates the marvel called man and the infinite wonder of the creation, Incarnation and Redemption, the less is one impressed by the thought that there may be, on some heavenly planet other than earth, creatures like us—that is, composed of material bodies and immortal spiritual souls, able to know and love and serve God consciously, and destined for an everlasting sharing in His divine life.

So, at any rate, it strongly seems to me.

Every consideration higher than the barest logic—every instinct and feeling for poetry and artistry, and every religious sense of the divine fitness of things, argues, I think, that mankind is utterly unique and will forever remain so; and that if the cosmos is to be populated by thinking beings, the populating will be done by us in breathtaking migrations through space, much like man's migrations across oceans and continents.

My case, I believe, can best be made not by negative debating against the idea that God may have created other beings like us, but by a positive presentation of the electrifying extraordinariness of what we know about ourselves, both by our own observation and by divine revelation.

THE NUB OF THE ARGUMENT

It strikes me that for those who share my religious beliefs, I can point up the whole matter by inquiring whether they can imagine more than one Virgin Mary—more than one Mother of God. This query, for me, goes to the heart of the question.

What confronts us is the following body of knowledge about the human race—that is, specifically, about you and me.

We are made in God's image and likeness. We have God's word on that—the word of God speaking to us concerning His will in creation and concerning creation's crowning splendor.

Such is the stunning unity—the oneness in diversity—of mankind that the fall from God's grace of the first, the representative man, was the fall of all.

Yet so loved—and so somehow valuable in God's eyes

—were all of us that God Himself, in the Person of His Son became one of us for our redemption. He assumed a human nature in order to be born among us, flesh of our flesh and bone of our bone, of a woman who for that reason was preserved from the spiritual effect of our otherwise universal fall from the privilege of full companionship with God.

God, thus become incarnate, lived among us, shared our miseries and our joys, comforted and counseled and taught us, and by dying in unutterable anguish of soul and body and affections, reopened the way for us to enter into participation in His own eternal bliss through the door of our own deaths, incorporated into His.

What is it about human beings that makes them so priceless in the divine plan?

The answer that I see is this: God, in bringing man out of nothingness, created a being so marvelous that in him all the material creation, unto the farthest spiral nebula and the most distant boundaries of space, is gathered up and united with an immortal spirit destined for knowledge and love and service of the infinite Creator.

So it is that if I, by the grace of God—God grant it!—lift my mind and heart to adore and love and thank and petition my Maker and Saviour, in me the cosmos is lifted up in prayer. Not merely for myself do I pray, but for all my fellow men past and present and future, and for the stars known and unknown; for the planets and moons and meteors and meteorites; for the mineral and plant and animal kingdoms; for all that materially exists anywhere.

Adam was uniquely the Representative Man; but you and I too are representatives to God of God's material creation. In our bodies we are made of matter in its manifold forms: even the cosmic rays enter into us as messengers to us from outer space. And in our souls we are from God, breathed directly into existence. Principally in soul, but also mysteriously in body, we are His images and likenesses. Moreover, we are brothers of Christ through the Incarnation. We are caught up in Him and live by His life; we are members of Him; in us and through us He continues the work on earth which He began in His own body as one of us.

Here, it seems to me, we come to the crux of the matter. In the Incarnation, by taking flesh and blood and bone from us through the Virgin, God in a divinely wonderful way united to Himself not only mankind, but through mankind the whole of the visible creation. Thus we have the amazingly beautiful, and the divinely mag-

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nificent, ascent of creation from its lowest and most elementary forms into union with spirit, first in man, then in the God-man, and through Him with God, the infinite pure Spirit. We have the coming together of the finite and the infinite, of the lowest and the highest. The perfection and splendor of this divine work seem to me to leave no place for supposing that it is not unique.

To me, there is a divine rightness in the concept of this singular unity of mankind, of the cosmos and of the Creator, which cannot be present in any theory that there may be one or more other races of thinking beings composed of matter and spirit.

More than one Incarnation of God? I hold that the answer is No.

More than one Mother of God? No.

More than one race into which God has poured His image and likeness? No.

But all this is not to say that the cosmos, save for our own planet, is to remain forever uninhabited by beings able to speak for the visible creation in adoration of its Maker. It seems to me rather likely that God's commandment to men and women to love each other, and in their love to multiply and fill the earth and subdue it, may include the conquest of space and the colonizing of frontiers more astounding than the frontiers already conquered by human migrations through the thousands of years—the hundreds of thousands of years—that lie be-

hind us in history. Indeed, I think that our times call upon us, not to neglect history or to cast it away from us, but to look forward and upward and outward to staggeringly glorious visions of the future and of our amazing destiny in it.

Perhaps, in the technological achievements of the past few years, God is calling upon us to rise above the dreadful quarrels we have lately endured, and to lift our eyes to the countless worlds beckoning to us. Possibly He is reminding us of—and chiding us with—the fact that He made us more wonderful than we realize, with a dignity and splendor and power we have half-forgotten; and that there are immense works at hand to which we ought to be addressing ourselves.

In fact, it may be that by turning the minds of the people of Russia away from foolish Communist grubbing and toward the limitless reaches of space, God is preparing them for a return to Him, for a rejection of empty atheism and for a future of accomplishment beyond their wildest dreams. It is not to the conquest of other nations that the peoples of the Soviet Union ought to be addressing themselves, but to the crossing of the oceans of space—and to magnificent new insights into the majesty and goodness of God and the immeasurable riches with which He endowed mankind when He gave us worlds innumerable to explore and to represent in noble adoration.

JOSEPH A. BREIG

II: OTHERS OUT YONDER

I FEEL that intelligent life is common in those planetary oases which dot the "deserts of vast eternity" that stretch through space. The family of Adam, or *homo terrenus*, as I shall dub him, is not a lonely wayfarer in a wilderness of glowing cinders and icy cosmic dust.

At this moment, there is not one scrap of "hard" evidence to support my case. I have only suggestive analogies, a priori and statistical probabilities, and an individualized sense of the fitness of things. Frankly, therefore, I admit in advance that my position must be stated in arguments that show the forms of logic but have the probative strength of straws.

Already, serious astronomers are striving to find meaningful patterns amid all the random static that pours into the dish of a big radio telescope in West Virginia. That story was told by Ray Bradbury in the October 24th issue of *Life*. Project Ozma's outlay of tax money is not a boondoggle. It stems from the statistical implications and the intuitional thrust of modern cosmogony and biochemistry.

Increasingly, biochemistry favors the view that life will arise as a normal result of chemical evolution whenever conditions are right. If favorable circumstances prevail over sufficient eons of time, the evolutive quality of life verges naturally toward higher and eventually rational forms. As for astronomy, current theories of

cosmic development generally suggest that planet formation is a common event in the evolution of the quintillions of stars which lie within our view. It is exceedingly probable that billions of planets occupy the "golden zones" of distant suns where temperature and other energy factors favor the emergence of life. Perhaps then the highest forms of organic existence are a widespread climax of cosmic history, rather than an isolated discontinuity that has appeared just once as a sort of "contamination" of the earth's mantle.

I have put this summary in materialistic terms that prescind from finality. But where science talks of the statistical probability that life may arise by chance and develop through random variations, the Catholic philosopher holds that there can be no real chance in a world created by God. There are only lines of causality, unintelligible to us but unified in the divine Mind and somehow expressive of His purposes. On the other hand, since we increasingly regard the origin of life as an event of the natural order rather than as a metaphysical problem demanding the miraculous intervention of creative power, there is no insurmountable difficulty in granting that life may arise whenever and wherever the apt conditions are present.

Moreover, in life as we know it, there are remarkable powers of adaptability, differentiation and movement toward rational organization. Organic life on earth evolved toward a specialized animal form that in God's design was apt material for the infusion of a spiritual soul, while at the same time the lower forms were

ordained to serve as a substratum for rational existence and its needs. Why should these things not be generally true in a physical universe characterized by uniformity of law and process? Hence, where suitable conditions exist on a planetary mantle, we may expect life to emerge, perhaps as a normal aspect of development. Where the conditions persist for billions of years, may we not expect that God is preparing for a divine incursion of the biosphere which will manifest His glory in the phenomenon of man?

God made the universe for His glory, not as something to be gained but as a benefit to be bestowed; and above all it consists in sharing His happiness with rational creatures. Does it not seem strange to say that His power, immensity, beauty and eternity are displayed with lavish generosity through unimaginable reaches of space and time, but that the knowledge and love which alone give meaning to all this splendor are confined to this tiny globe where self-conscious life began to flourish a few millennia ago?

Let me put that differently. We teach that irrational creatures are God's "footprints," but that men are His images—radically through the possession of mind and will, accidentally through the doing of virtuous deeds. Does it not seem odd to say that God has left His footprints everywhere, but has established His image only here? Faceless indeed seems the vast cosmos, if there is heard nowhere but on earth an echo of His knowledge, freedom and, above all, His holiness.

When God set Adam in Eden, He gave him a mandate to "subdue the earth." In the context of *Genesis*, it may be argued that man's image-quality is chiefly manifest in his lordship over created things, a lordship that does not consist merely in superiority of status but in proprietary dominion. But the note of genuine dominion is effective occupation. It would seem, then, that if the physical world is meant to serve genuinely utilitarian purposes and not be just an object of contemplation, it must lie open to exploitation by other rational beings than ourselves. For undoubtedly, most of the universe is forever closed to penetration by *homo terrenus*.

In his *Contra Gentes*, while discussing the providence of God, Thomas Aquinas notes that "the first thing aimed at in creatures is their multiplication . . . and to the gaining and securing of this end all things else seem to be subordinated." Aquinas held this position within the narrow framework of Aristotelian physics and astronomy. If he had considered the hierarchy of being within the framework of an expanding universe,



how would he have expressed himself? Would he perchance have suggested that the irrational creation, where numbers proliferate, cannot meaningfully establish and conserve that to which it is ordained, unless rational life is also common in the physical universe?

Aquinas further argued that the good of the species transcends that of the individual, and that therefore the multiplication of species is a greater addition to the good of the universe than the multiplication of individuals of one species. He applied this principle with consistency even to the upper end of the spectrum of creation—the angelic realm; his stand was that every angel is of a different species and that the multitude of the angels exceeds every material number. If he had possessed our knowledge of the cosmos, would he perhaps have held that a few billions of our human stock, inhabiting an isolated corner of creation, inadequately manifest the goodness of God as it can be shown in rational animals? "Multiplication and variety was needful in the creation, to the end that the perfect likeness of God might be found in creatures according to their measure."

Perhaps then there are races that were never elevated to grace. We sons of Adam are a race elevated, fallen and redeemed—a testimony to His mercy. Who will say there are no races elevated but not fallen, as testimony to His holiness? Who can say that there are no races elevated, fallen but forever without redemption, to show forth the mystery of His justice?

I am not aware of any grave theological objections to the probabilities I have described. The purpose of revelation was to teach us what we needed for salvation, not to instruct us in science or philosophy.

I am not perturbed, for example, at the imagination of a second Mother of God, for I do not even find any difficulty in conceiving a thousand incarnations of each or all the Persons of the Trinity. Aquinas discussed several such possibilities centuries ago and found none of them repugnant to sound theology, though of course he did not suggest that they were actually realized.

Why do we normally resist the thought that man may not be alone in the universe? I think that our perennial jealousy of our status largely springs from the erroneous science which long ago placed us at the physical center of the visible creation. It was inevitable that we regarded ourselves as unique, when all the obvious signs indicated that the heavens revolved about us day and night.

During the course of the years, as we know, the supposed center of the cosmos moved from the earth to the sun, from the sun to the galaxy, until today man resides he knows not where in a metagalaxy of undisclosed structure and extent. Yet now that we have lost our physical centrality, we still cling to the prejudice that we are unique, solely on the grounds of our intellectual superiority.

Where does the evidence for that uniqueness lie? Man as such surely has no centrality in the total creation. The hub of that complex lies in the angelic world, not in any aspect of material creation. We on earth cannot argue uniqueness from the fact that we are

images of God in a material mold: for the dignity of being such an image is endlessly shareable. And neither does our worth give any ground for complacency; the redemptive love which the Father showed us in sending His Only-Begotten Son was a proof of His generosity in the face of our desperate need, not an indication that God found some vein of gold in the corruption of our fallen nature.

Despite our lowliness, I feel that even our race has a splendid destiny in space. We may not be able to assign a farthest limit to our lordship over nature, but it will not be limited to the earth alone. Earthly man will go as far as his ambition and inventiveness can carry him. And since he will take the Mystical Body with him, wherever he goes, his colonization of space may be looked upon as a providential extension of the Incarnation in space and time. The Church, perhaps, has a physical dimension beyond our ken.

But, as I already observed, our destiny among the stars will be severely prescribed by the frontiers of impassable distances. C. S. Lewis, speculating on the

formidable distances about us, conjectured that they might be God's quarantine precautions. "They prevent the spiritual infection of a fallen species from spreading." Perhaps God has restricted the ambit of our way-faring, precisely lest we play the role of the primeval Serpent in Edens beyond our reach.

So I rest my slender case. My arguments were no more than bumbling thrusts into the unknown. But while we wait for real evidence to be acquired, I like to think that the physical universe is a flourishing commonwealth, not a boundless waste where a lonely pilgrim sojourns in the silent dark. And when the evidence accumulates, I should not be surprised to find that Alice Meynell intuitively grasped the full truth in her poem "Christ in the Universe":

O, be prepared, my soul!
To read the inconceivable, to scan
The million forms of God those stars unroll
When, in our turn, we show to them a Man.

L. C. McHUGH, S.J.

The Kissing Has to Stop

Francis P. Canavan

ON ALL SAINTS' DAY, November 1, the British Left exploded with wrath. On that day Parliament opened its current session. Prime Minister Macmillan took the occasion to announce that U.S. submarines carrying Polaris missiles would be based in the near future at Holy Loch in Scotland. The reaction in Parliament and throughout Britain was swift and vehement, especially in the left wing of the opposition Labor party.

Much of the anti-Americanism which is growing in Britain is resentment at having the nation's fate decided, as the British see it, in Washington rather than in Westminster. This feeling is found throughout the spectrum of British public opinion. The Conservative and nationalistic *Express* on Sunday, November 6, condemned the Government for offering the submarine base to the United States, because it saw the offer as a surrender of British sovereignty. "If we are to keep any vestige of national pride," said the *Express*, "the Cabinet must renounce the humiliating Polaris agreement before a single submarine arrives."

The more sober-minded British press also had misgivings. The *Times* and the *Observer*, which supported the Government in the Holy Loch affair, felt, however,

that the United States should give strong guarantees that no use of the Polaris submarines would be made which might involve Britain in a nuclear war without her knowledge and consent. "Our transatlantic friends," said the *Times* on November 6, "will surely understand our apprehensions and our claim for assurances as to the way we shall have in controlling a deterrent whose ill-judged use could destroy our world."

These reactions are no great cause for alarm on the American side of the Atlantic. We can, if we must, learn to live with British nationalism as we have accommodated ourselves to French insistence on *grandeur*. Nor should we find it strange that the British are skittish at the thought of an American officer pushing the button which will send U.S. missiles flying toward Russia and bring Russian missiles flying back—on Britain.

THUNDER ON THE LEFT

But the thunder on the left in Britain is another thing. Should those who are making the noise in that quarter ever come to power, the alliance between Britain and the United States, which has been the keystone of both countries' foreign policies, would be at an end.

Britain's Labor party today is badly split over the Anglo-American alliance, and, indeed, over the whole question of British defense policy. Last month the party's annual conference, dominated by trade-union leader Frank Cousins, approved a "unilateralist" resolu-

FR. CANAVAN, S.J., a political scientist who has traveled extensively in Europe, joined the editorial staff of AMERICA this past summer.

tion. It thereby became the party's declared position that, without waiting for concessions from the Soviet Union or any other power, Britain should renounce all nuclear weapons and remove all U.S. military bases from her soil.

But Hugh Gaitskell, the party's leader, refused to accept the unilateralist resolution and has been working ever since to recommit the party to a policy of support for the nuclear deterrent and the American alliance. Since Mr. Gaitskell holds his post as leader from the Labor members of Parliament rather than from the party conference, he has not been forced to resign because of his disagreement with the conference. In fact, he recently won re-election by the parliamentary party.

In Parliament, moreover, the solid Conservative majority guarantees that the Government's position cannot be successfully attacked. It is in the country that the storm of protest against the Holy Loch agreement is strongest, and there it is identified to an alarming extent with the unilateralist movement.

THE NEW NEUTRALISM

The wave of protest involves not only the left wing of the Labor party but also the pacifist Campaign for Nuclear Disarmament and, in a quiet but effective way, the Communists. The influence of these groups extends beyond their own ranks and cuts across political party lines.

Supported by two Socialist weeklies, *Tribune* and the *New Statesman*, the unilateralists are demanding not only the abrogation of the Holy Loch agreement but the removal of all American "occupying forces" from the realm. The unilateralist movement thus stands for the repudiation of the whole concept of collective security.

Unilateralism is, in fact, British neutralism. What causes alarm is that neutralism shows signs of becoming a crusade, especially among British youth. As the *Guardian* noted on November 5, "for thousands of young people, unilateral nuclear disarmament is the only cause that really matters."

Last spring the neutralist mood now rising in Britain was coldly and ruthlessly analyzed in a political novel entitled *When the Kissing Had to Stop* (American edition, Norton, \$3.95). Written by an American who lives in England, Constantine FitzGibbon, the novel is a fictional account of the consequences that would follow if neutralism were to become the official policy of America's chief ally.

The book's title is taken from a verse written by Robert Browning: "As for Venice and its people, merely born to bloom and drop,/ Here on earth they bore their fruitage, mirth and folly were the crop:/ What of soul was left, I wonder, when the kissing had to stop?"

Giving his own answer to Browning's question in a British context, FitzGibbon describes a morally sick England at some not-distant time in the decade now opening. Vice has become more flagrant in London: the tarts along the Bayswater Road are bolder and the girlie shows have become sadistic. Crime, too, has become

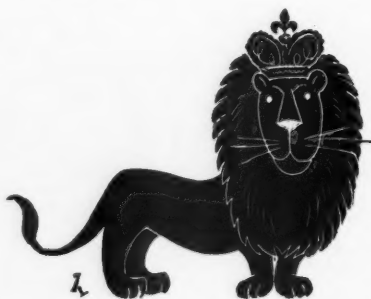
more brutal, and in response the British police are tougher and better organized.

These, however, are but symptoms of a national "de-clension of will." The weakening of the nation's will power shows itself politically in the growth of the neutralism which was already manifest in 1960 and earlier. The protest marches, the mass demonstrations, the hysteria are the same, but bigger and more intense. The neutralist movement finally triumphs when the Government falls over a proposal to increase the powers of the police and a parliamentary election must be held.

Tired of living in a world of international tension and frightened by the constant threat of nuclear war, the British people opt for a world that does not exist. They elect a Ban-the-Bomb Government. Accompanied un-awares by opportunists and fellow travelers, the pacifists take power.

In rapid succession the Americans are forced to leave, a British Socialist politician with private fascist ambitions becomes Prime Minister, and a clever Russian dictator outwits him. Russian "inspection teams" sent to check on British disarmament turn out to be troops. The British police have been infiltrated by native Communists and find themselves cooperating with the concealed invaders. Before anyone but the Russians knows what is happening, the British People's Republic is successfully established. The curtain falls on a cast of characters either in concentration camps, or already dead.

When the Kissing Had to Stop is not a work of surpassing literary merit. The reader of this story will little note nor long remember the individual men and women



who move through its pages. Nor does its swiftly-paced plot entirely avoid implausibility. But no matter. Mr. FitzGibbon's concern is for a national mood and a state of mind

that lead to catastrophe. His tragedy is the tragedy of a country that has succumbed to a fatal illusion because it has lost its will to face reality.

The British press received this book with customary aplomb. *Tribune* and the *New Statesman* (so far as I have been able to discover) simply ignored it, thereby proving that there is more than one way of running an Index of Forbidden Books. The *Times Literary Supplement* found the novel "impressive" and "exciting" but made no comment on the validity of its political thesis.

Ronald Bryden, in the *Spectator*, thought that Mr. FitzGibbon gave the Aldermaston ban-the-bomber marchers just what they were asking for. *When the Kissing Had to Stop*, in his opinion, deserved two cheers: one for being the first real political novel in a donkey's age, and the other for pushing the question of

the consequences that would follow from unilateral nuclear disarmament. Anthony Hartley's review in *Encounter* remarked that Mr. FitzGibbon had "blown the gaff on the mixture of cowardice, prejudice and illusion with which many people in this country are prepared to sustain themselves and which bears a recognizable affinity to that sedulously touted in France between 1936 and 1940."

Of the British reviews which have come to my attention, the most critical appeared in an American journal of opinion, the *New Republic*. Its author was an English Catholic journalist with the un-English, but scarcely un-Catholic, name of Patrick O'Donovan.

Mr. O'Donovan considered *Kissing* "technically a brilliant performance and damnably difficult to ignore." Bluntly uttering the real names behind the novel's fictional characters, Mr. O'Donovan says: "Bertrand Russell, Canon Collins, Frank Cousins and that schoolmaster who keeps trying to get arrested have had their ideas exposed in a singularly trenchant and almost convincing manner."

LIBERALISM OR NEUTRALISM?

Almost, but not quite, thinks Patrick O'Donovan. "The novel," he says, "is based on the premise that there is something soft and perverted and dishonest and traitorous in the essential idea of liberalism." In his view, Mr. FitzGibbon speaks with "the voice, not of torism, not even of the Republican party, but of something much rarer in Britain or America, the voice of the old, hopeless, self-loving Right that for nearly two hundred years has seen its own repeated death as the end of the world."

Well, one wonders at the wisdom of interpreting Mr. FitzGibbon's tract for our times as an attack on the essential idea of liberalism. Most people in America, and presumably in Britain too, have been tolerably well able to distinguish between the death of the Right and the triumph of communism, and to regard the one, but not the other, as the end of the world as we prefer it. But we do have in the United States a vociferous right wing which is eager to persuade us that our only hope of salvation from the Communist threat is to rally at once under the banner of Sen. Barry Goldwater. To agree, as Mr. O'Donovan seems to do, that a condemnation of pacifist neutralism is an attack on liberalism is to concede a lot more than one should to the right-wing conservatives. It is to allow them to define the point at issue in the debate on foreign policy, and any debater knows that defining the point at issue is half the battle.

Furthermore, the crucial question is not the neutralists' goodness of heart but their soundness of mind. The question upon which any discussion of foreign policy must turn these days is this: What kind of men are the rulers of the Communist part of the world? The neutralists are sure that the Communist rulers are at heart sensible men who want peace, therefore want disarmament, and therefore will follow a lead in that direction if only someone, for example Britain, will give it to them. Mr. FitzGibbon's point is that this persuasion is a delusion both fond and fatal.

Many a young woman has found herself married to a drunkard after indulging in a chain of reasoning that runs like this: If Fred will not stop drinking, I can't marry him. But if I don't marry him, I'll be single for the rest of my life. But a spinster's life for me is unthinkable. Therefore, Fred will stop drinking.

WISHFUL THINKING

The kind of reasoning about disarmament that starts with the premise that nuclear war is unthinkable appears to be very similar to the young lady's. It leads to a judgment about a fact (the Communist leaders and their intentions), but deduces that judgment from an emotional attitude (horror of war) which has no necessary relation to the fact.

Possibly—indeed, very probably—Comrades Khrushchev and Mao Tse-tung are the sort of gentlemen in whose presence it is not safe to lay down one's shooting irons. To insist that it must be safe, because otherwise there will be a fight, opens one to Anthony Hartley's charge of "cowardice, prejudice and illusion."

The moral indictment of cowardice is significant only because it points to the source of the illusion. The illusion is just as dangerous, however, even if it springs from the most pure-hearted and starry-eyed idealism. It is high time we appreciated that in the scale of political virtues sincerity ranks rather low. In this vale of tears, the consequences of being wrong are likely to be quite as disastrous as the consequences of being wicked. The "final proportions of eternal justice," to use Edmund Burke's phrase, will be realized only in another and better world than this.

By the time this article appears, the storm over Holy Loch will probably have abated. Some accommodation satisfactory to both the British and the American Governments will have been worked out. It may be, as military analyst Hanson W. Baldwin has said, that from the American point of view "the political and psychological disadvantages of the Scottish floating advanced base would seem to outweigh greatly the somewhat tenuous military advantages, particularly if the freedom of action, which is the chief asset of the Polaris submarine, should thereby be circumscribed." Perhaps, as he concludes, the Navy and the State Department "made a mistake" in asking for the base in the first place.

It is also almost certain that British neutralism will succeed in doing far more harm to the Labor party than to the governing Conservatives. Yet the Holy Loch incident must disturb Americans, and should disturb Britons, not because of its intrinsic importance, but because of the nature and extent of the reaction it provoked in Britain.

Constantine FitzGibbon has done both countries a service by showing what could happen if that reaction should become the prevailing popular mood in the island kingdom. To be sure, there are many good people in Britain, and some in America, who are offended by the tale he has told. But those who dislike his manner will find his matter presented even more forcefully, and perhaps more convincingly, in the speeches of Demosthenes.

The Revolt in Vietnam

Benjamin L. Masse

"WELL, in a few hours now," said one of my new Vietnamese friends, a businessman from Saigon, "you'll be leaving us. I trust that you are taking away happy memories." In halting French I assured him that I was, and from the warmth of my smile I'm sure he felt that I was doing more than observing the conventions.

"Perhaps, though," he continued, "there are some final questions you would like to ask?"

I hesitated only briefly before deciding to take the plunge.

"Yes," I said. "I do have a question. But please don't misunderstand me. No one who has gone, as we have, from Cantho in the south to Hue in the north can fail to have a great appreciation for what your people, under the leadership of their vigorous Government, have accomplished since the Geneva Truce split the country in 1954. However, I'm leaving with a tiny, nagging doubt in my mind. From little things I've seen and heard, I suspect that President Ngo Dinh Diem has lost the support of some of his people. Tell me, what is the trouble, and how serious is it?"

A frown clouded by friend's pleasant, youthful-looking countenance. (Most Vietnamese men I met, including the President, look much younger than they are.) As he delayed his answer briefly, perhaps gathering his thoughts, several others joined us and I feared for a moment that the conversation would end. It didn't—an indication in itself that the Vietnamese dictatorship, while strict, is something less than suffocating.

CRITICISM OF THE PRESIDENT

"Frankly," my friend said, as the others nodded agreement, "there is growing criticism of the President. Many feel that he isn't handling the Communist guerrilla threat vigorously enough. There is no evidence of panic as yet, even though the guerrillas, in sizable force, have struck within 35 miles of Saigon, but there is mounting anger—and the President is the object of it. Then many businessmen have become disillusioned: they think that in some respects the President is an impractical man, and that his appointments to high office reflect this. Finally, people are gossiping a lot about nepotism, with much of the criticism being directed at the President's sister-in-law, the wife of his younger brother. The President, if he knows about it, isn't taking the mounting impatience of the people seriously enough."

This half-forgotten conversation on a hot, sticky after-

noon last May came vividly back to mind as the sad dispatches from Saigon flowed in on November 11. The disaffection in some Vietnamese circles was apparently as serious as my friend had suggested. It is obvious that the paratroopers who seized and held Saigon for a desperate 24 hours acted in conjunction with disgruntled civilians. Except for the President's alleged weakness in dealing with the guerrilla menace, all the complaints of the Military Revolutionary Committee—dictatorial practices, nepotism, land reform—had a markedly civilian flavor.

It is not easy for an outsider to assess the validity of these charges. The Ngo Dinh Diem regime is unquestionably a dictatorship. There is no free press in Vietnam and no parliamentary opposition. Late last spring, ten former Cabinet ministers and other anti-Communist leaders drafted a manifesto demanding that the President relax his dictatorial controls. They wanted a free press and the right to form a political opposition. Ngo ignored the manifesto. Rightly or wrongly, he doesn't believe that the situation in Vietnam is stable enough to permit a free press and the full play of political forces. Perhaps the President, who is a sincere and incorruptible patriot, has been running too tight a ship. On the other hand, Vietnam is an exposed outpost in the Cold War. Ho Chi Minh, the Communist boss of North Vietnam, has in recent months been sending an increasing number of trained guerrillas into South Vietnam. Only a few weeks ago he invaded the mountainous central sector around Kontum in battalion strength. The number-one objective of the North Vietnamese Communists remains the conquest of South Vietnam. Do the President's opponents, grouped in the so-called Liberty and Progress party, fully appreciate the precariousness of their country's position? In time of war, even old and stable democracies submit to some very rigid controls.

How much substance there is to the complaint about nepotism I cannot say. The oldest of the President's four brothers is a Catholic bishop, but beyond some talk about a couple of pieces of choice business property he is said to have acquired—did the diocese buy these properties for investment purposes?—I don't know what he is supposed to have done to advance the family fortune. He has been sick for the past several years and is rarely seen in Saigon.

More vulnerable to criticism is a young brother, Ngo Dinh Nhu, who together with his wife lives in the Presidential palace. They are reputed to be among the President's closest advisers. All sorts of stories circulate about the President's sister-in-law, and if she has half

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the influence she is said to have, she is, indeed, a force to be reckoned with. But how much of the gossip is true? The bachelor President is widely regarded as a man of highest integrity. That he would permit his family to exploit his position for selfish gain seems most improbable. Perhaps his only fault here is that he has been too insensitive to criticism and too slow to change an arrangement which easily lends itself to gossip.

LAND REFORM

The complaint of the Revolutionary Military Committee about the Government's land-reform program is confusing. If it has any reference at all to the redevelopment project, it is to me simply incomprehensible. As a member of the Catholic Relief Services group which earlier this year toured the Far East and South Asia, I had an unusually good opportunity to survey the exciting effort the Ministry of Land Development is making to transfer thousands of families from the overcrowded coastal areas to the sparsely inhabited uplands in the central part of the country. Near Banmethuot, we inspected a typical new agricultural village. Two years ago nothing was there but tropical jungle. Today 1,400 people, living in neat thatch-roofed cottages, are growing coffee, peanuts, cassava (for tapioca), sugar cane and other commercial crops. Through April of this year, about 120 such villages had been established and nearly 200,000 people have been relocated. Last month, the President appointed the capable and dynamic Bui Van Luong, who as Commissioner of Land Development directed this imposing program, to the post of Minister of the Interior. The supposition is that this was a reward for a job well done—an estimate which, I feel sure, is shared by U.S. officials in Vietnam.

Incidentally, among the settlers making the trek from the coast to the uplands are many former soldiers. The development project obviously has a security as well as an economic and social aspect—a circumstance, one would think, that should have favorably impressed the military leaders of the revolt.

Possibly some of the President's critics regard the land development program, as well as his project for grouping villages in the south to afford better protection against guerrilla raids, as just another example of his impracticality. Ngo Dinh Diem is an unusual man—a political leader who is also a philosopher. He is very much interested, for instance, in finding a solid metaphysical basis for Asian democracy, and to this end has established in Vinh Long Province, southwest of Saigon, a National Institute for Research in Personalism. When I visited there, some 200 young Vietnamese from schools and government offices were intent on the study of such "impractical" subjects as logic, epistemology and natural philosophy. They were also investigating Buddhism, Islamism, Confucianism and Christianity, seeking to discover in the great traditional religions confirmation of their rational arguments for a democratic society. As one young lady explained, how can we expect to oppose the antihumanism of communism successfully unless we come to grips with it philosophically?

That is not the kind of enterprise which is likely to

arouse the enthusiasm of military men and business leaders. They know something about Communist economic practices, and they know a great deal about the new type of warfare which the Chinese Reds have developed and which the Vietminh used to capture Dien-bienphu and drive the French from Indo-China. But about Marxist theory they know very little. They scarcely know more about Western democracy and the dimensions of the problem of transplanting it in Asian soil. Ngo Dinh Diem's concern for a philosophical basis, both for the structure of democracy and the struggle against communism, is not the whimsy of an idealistic dreamer. It is the realism of a man endowed with exceptional gifts both for contemplation and action.

Perhaps the President does lack a feeling for industry and commerce. He may not understand the problems of businessmen. Possibly he is unduly subordinating industry to agriculture. Whether or not these and similar charges are true, I don't know. Even if they are true, however, they scarcely justify armed insurrection—not with the Communists poised at the 17th parallel, ready to exploit any dissension to the south. Perhaps the root difficulty here is the unnatural split of Vietnam into an industrial north and an agricultural south, but this difficulty is beyond immediate resolution by Ngo Dinh Diem, or anybody else.

Finally, we come to the war which the Communists are waging, chiefly by guerrilla activity, against South Vietnam. This is a heart-breaking struggle. If a man about to launch a guerrilla campaign were to imagine a country ideally suited to his purposes, that country would be Vietnam. The delta of the Mekong River in the south and the jungle in the central uplands, which in places runs to within 30 or 35 miles of Saigon, afford perfect cover for assassins. The climate is favorable, and it's easy to live off the land. The neighboring nations are weak and neutralist. It is no great task for

the Communists to bypass the defended 17th parallel and slip into Vietnam from Laos and Cambodia. Furthermore, through the farsightedness of the Communists and their lack of moral scruple, guerrillas can count on much help within Vietnam. Before departing for the north after the Geneva Truce, the Vietminh forced a number of their troops to



marry South Vietnamese girls and take them with them. This gives the Communists a hold over many Vietnamese families, which have an understandable solicitude for the well-being of their daughters.

The President has a complete grasp of this situation. One evening in the mountain resort of Dalat I listened to him discuss it at considerable length, and those Vietnamese who imagine that he is not greatly concerned over the guerrilla menace and is not striving to the best of his ability to cope with it are simply ill-informed.

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Unfortunately, Ngo has no control over the neutralist Governments of Cambodia and Laos, which are complicating the security problem of Thailand as well as of Vietnam.

Through the courage of the President and his coolness under fire, the revolt against the Government was quickly smashed. Except for a few leaders, all the para-

troopers who participated in it have been pardoned. Should Ngo Dinh Diem follow up this conciliatory gesture with some reasonable concessions to his critics, it is most unlikely that the November 11 uprising will be repeated. A large majority of the Vietnamese people appreciate, I believe, how much their young, war-torn nation owes to the dedicated Ngo Dinh Diem.

State of the Question

AUTHOR VS. CRITIC ON THE PRICE OF PEACE

Robert Pell, a frequent contributor to *America*, recently reviewed several books dealing with the international position of the United States and its policies in the Cold War (9/3, p. 600). His criticism of the thesis in *Can We End the Cold War?* drew a protest from author Leo Perla, to which, in turn, Mr. Pell has replied.

TO THE EDITOR: In your issue of Sept. 3, Robert Pell selected my book *Can We End the Cold War?* to represent the "seers" and "prophets" of a particular school of thought on the Cold War. He implies that I, like those in the school of thought to which I seemingly belong, "feel that Americans should solve the Cold War by making 'generous concessions' to the Communist bloc." He puts the words generous concessions in quotation marks. I do not recall using these words in my book in this connection.

Perhaps Mr. Pell used quotation marks merely to emphasize his own characterization of this school of thinking, or quoted the expression from another book, but he certainly encourages the inference that the words are actually mine.

This being the case, he should have made some attempt to support this criticism. But I find that when it comes to vindicating this unfavorable judgment he merely says:

In concrete terms, Mr. Perla states his program of "adjustments" in the form of 35 questions to the American people, which spell out a sweeping policy of retreat, if not total surrender.

"Generous concessions," implying that the words are mine, is bad enough; but "proving" this indictment by a generalization that I suggest "adjustments . . . which spell out a sweeping policy of retreat, if not total surrender," without mentioning a fair sample of the adjust-

ments so characterized, constitutes an unsupported accusation which influences the reader to condemn the book without evidence. Of course, this is Mr. Pell's privilege, but it is hardly in the best tradition of book reviewing.

The chapter Mr. Pell refers to attempts to prove that the United States, while professing a desire for peace, has made no genuine effort, has been unwilling to make any real sacrifices, any reasonable adjustments, to achieve "Peace with Justice." The 35 questions to which Mr. Pell refers are introduced by the following words:

What are we really willing to give up or adjust ourselves to in the interest of peace with justice? What sacrifices are we ready to make? Suppose we consider some of the steps we could take and the kind of ideas we would have to adjust to in order to build for peace.

Of course, I cannot list here the 35 questions I ask. Some suggest unilateral concessions, it is true; some, mutual concessions; some, sacrifices unrelated to concessions, in order to achieve our ends. All of these we should be thinking about in a serious way if we truly desire to build for peace. Here are a few of the 35 questions which, according to Mr. Pell, "spell out a sweeping policy of retreat, if not total surrender."

1. Are we willing to yield any sovereignty to a world government?

3. Are we willing to modify the power-politics struggle by yielding or sharing any areas of influence?

4. Would we be willing to negotiate with Russia on nuclear disarmament even if foolproof guarantees could be devised? [Here I quote Joseph Alsop's comment on the Coolidge Commission appointed by President Eisenhower in July, 1959 to study disarmament. Mr. Alsop wrote: "Almost every influence within the Administration also discouraged the commission from tackling the core of the disarmament problem. This is, of course, nuclear disarmament."]

5. From the Russian point of view our bases which circle her are the greatest single factor in keeping tension at a high pitch. In view of the thaw in the Cold War, would we be willing to call a temporary halt to the work on IRBM bases in Italy and Turkey? This stoppage might even be used as a quid pro quo for Russia's freeing of Hungary or one or more of the satellite countries.

10. Are we willing to give up our policy of unilaterally attempting to maintain the status quo the world round?

11. Would we be willing to vote to eliminate veto power in the Security Council?

14. Are we prepared to accept a single ethical code, as applicable to nations as to individuals?

17. Are we ready to drop alliances or friendly relations with dictators in the interests of increasing world confidence in our motives?

23. Would we be willing to work out with Russia some system of mutual withdrawal of troops from Europe?

25. Is our Government ready to enforce, or our people ready to accept, a genuine program of civil rights for the Negro?

32. Are we willing to trade with Communist countries?

33. Are we ready to recognize Red China and accept her right to represent China in the United Nations in the hope of reducing tension?

34. Are we ready for an agoniz-

ing self-appraisal with respect to the moral ambiguities involved in our foreign policy?

I conclude this chapter with the following paragraph:

The foregoing list of questions suggests areas which command our honest and courageous thought if we sincerely seek "peace with justice." How many of them are engaging the serious attention which they merit?

I freely admit that I suggest some concessions which many disapprove. But I maintain that we have shown ourselves unwilling to make *any* concession. I state that all nations want peace, "but only on their own terms. . . . Unless nations are persuaded that they are paying no price at all, they are quick to conclude that they are paying too high a price."

Anticipating that Mr. Pell would say that recognition of Red China is one of the concessions which prompted his extreme statement, may I point out that a policy which envisages, from Red China's point of view, abject humiliation by way of admitting sin, accompanied by a resolve to reform, is pure fantasy. Therefore, viewed realistically, our present policy toward Red China can serve only one end and that is to continue to inflame Communist China against us and, because of Red China's alliance with Russia, to bring closer the possibility of nuclear war. I maintain that a policy which serves such an end constitutes a surrender to irrationality.

I am convinced that for all practical purposes we have shown ourselves *unwilling to pay any price at all for peace*. (I do not regard money for more armaments and small foreign aid, chiefly of a military nature, as paying a price for peace in this context.) In my effort to justify this contention I surveyed a wide range of possible steps we might take if we were genuinely eager to build for peace. Since Mr. Pell regards my position as extreme, it would be interesting to learn from him what concessions, adjustments and sacrifices he believes we would be willing to make which would justify our loud claims that we are sincere in our desire for peace in the world today.

I understand that Mr. Pell worked in the State Department for about thirty years. He is therefore in a position to prove that our continuing protestations

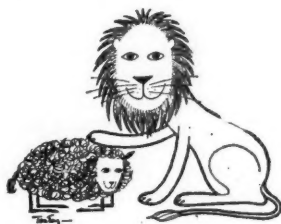
that we have truly sought peace are based on persuasive evidence rather than empty words.

LEO PERLA

Lebanon, N.J.

TO THE EDITOR: Distressing it is, indeed, that Leo Perla should think that my recent review of his stimulating book *Can We End the Cold War?* was less than fair. I have reread Mr. Perla's study of the major problem of our time and have come to the conclusion that he and I agree that there should be negotiation with the Soviet Union and that it is desirable that agreement should be reached between the United States and the Soviet Union, somehow, with regard to the solution of basic differences, if war is to be avoided.

Where we disagree is on the price of agreement. I have characterized the concessions which I understand that he would make as sweeping and as a policy



of retreat. He challenges me to show any reasonable sacrifices which the United States has been prepared to make in negotiation with the Soviet Union, any reasonable adjustments to achieve peace with justice.

I am sure that Mr. Perla will agree with me that the United States and the Soviet Union are in constant contact at several points: between the State Department and the Soviet Embassy in Washington; between the Soviet Foreign Office and the American Embassy in Moscow; between the American and Soviet UN delegations; between delegations at international conferences called for specific purposes. I am certain that he will agree that the whole field of potential concession has been regularly reviewed, in the political, economic, arms, nuclear-testing truce and cultural areas.

Surely he will not dispute the fact that political discussions, which must necessarily take place at the level of Chiefs of State, have been postponed

pending an improvement in the international climate; that economic discussions, after a brave try by Ambassador Bohlen with the Soviet Ambassador last winter, have been suspended also because there was no meeting of minds—despite what I consider to be liberal offers by the United States; that arms-limitation discussions which were taking place at Geneva were suspended at the request of the Soviet Government; that nuclear-testing truce talks, where real progress was being made, are temporarily in suspense, also at the request of the Soviet Union; that concrete progress has been made in the cultural exchange program negotiated by Ambassador Lacey with the Soviet Ambassador, despite an almost total breakdown of the Soviet half of the program.

In a word, following the old rule of diplomacy, the United States has been trying to approach the goal of agreement with the Soviet Union gradually and step by step, with due account taken of the realities and pitfalls of the international situation. The United States has not broken off contact in any sphere of negotiation and has indicated that it is prepared to resume conversations in every area where negotiations have been suspended.

In short, I am satisfied that every reasonable effort has been made on the American part and is being made to bridge the inevitable chasm between a status quo power, the United States, and an expansionist empire, the USSR.

Clearly this is inadequate in Mr. Perla's view. He would have Americans begin to think about more ambitious concessions spelled out in "questions," presumably with a view to adopting them. Some of these "questions"—there are 35—he lists in his comment above, and one after the other the words string out—"yield" (sovereignty, areas of influence), "drop" (alliances), "withdraw" (to form a neutral zone in Europe), "give up" (maintaining the status quo), "stop" (work on ICBM bases in Italy and Turkey). And so on. To me this program to which we are to give thought spells retreat and massive concessions without any visible quid pro quo from the Russians.

Oh, yes. We are to begin thinking about recognizing Red China and admitting Peiping to represent China on the UN Security Council—that is, retreat

on our Pacific flank, too.

I do not expect to convert Mr. Perla to my way of thinking, that in diplomacy to unfold one's grand design all at once may overwhelm your adversary and shock him into resistance. Mr. Perla is a veteran in the battle for peace with justice, as a rereading of his 1918 *What*

is National Honor?, with its foreword by Norman Angell and its thanks to Prof. John Dewey and Prof. Charles A. Beard, will attest. I admire his courage—and his fortitude. All I ask is that he leave me with my tiny-steps-for-tiny-tots approach in negotiation with the Soviet Union. I am sure that it is the method

which will succeed, as I am convinced that the method of generous concessions—which the Communists inevitably interpret as weakness—is as sure to fail with Khrushchev as it failed under that other dictator, Adolf Hitler, at Munich.

ROBERT PELL

New York, N.Y.

Best of the Books, 1960

EVERY SIX MONTHS America casts an eye back over the flood of books which have just been published. Most of the books mentioned here have been reviewed at some length in our weekly issues. However, we have added other titles here, too. Our heartfelt thanks go to the compilers of this semiannual roundup.



Let's get some books out of the way right at the start. They will be novels that have attracted wide attention, got good reviews and even made the best-seller rosters, but which really have not deserved the cheers they have collected. When this house-clearing operation will have been finished, we will be in a position to group together some of the really worth-while books of the season.

Despite the acclaim they have got, the following books could well be overlooked. It may be of interest to include a sentence or two from the review prepared for AMERICA to show why our reviewers would not join in the chorus of praise. So . . . *The Proud Walk*, by Nancy Moore (Putnam. \$3.95)—“a soap opera . . . the publishers should enclose a recording of organ music with every copy.” *Where the High Winds Blow*, by David Walker (Houghton

Mifflin. \$4.95)—“with its long stretches of inconsequential dialogue, its cast of indifferent characters, its lack of dramatic movement, this novel is a crashing bore.” *Sisters and Brothers*, by Julian Moynahan (Random House. \$3.95)—“the narration creaks and the dialogue is literally incredible.” *The Mistress of Mellyn*, by Victoria Holt (Doubleday. \$3.95)—“a cliché-ridden, time-rotted tale . . . its popular success may justifiably bring about the mass suicide of honest writers and discerning readers alike.”

To continue the slaughter: *A Number of Things*, by Honor Tracy (Random House. \$3.95)—“a harmless trifle, not particularly interesting . . . cut down to size, it might have made a good *New Yorker* short story.” *Hearts Do Not Break*, by Josephine Lawrence (Harcourt, Brace. \$3.95)—“the author's disinterestedness in her characters and her careless writing reveal her contempt both for the kind of writing she is doing and for her audience.” *Before You Go*, by Jerome Weidman (Random House. \$4.95)—“an unbelievably bathetic rigmarole of premarital pregnancy, noble sacrifice, suicide, duty overwhelming revenge.” *Rabbit, Run*, by John Updike (Knopf. \$4)—“nasty nothing.” *Ceremony in Lone Tree*, by Wright Morris (Atheneum. \$4)—“the undoubted mastery of character analysis would benefit vastly if the author gave some clear indication that he really had something to say.” *The Child Buyer*, by John Hersey (Knopf. \$4)—“propaganda masquerading as art.”

Has this line-up been a waste of space? I don't think so, for it will serve to show those who depend on AMERICA's columns that our reviews blast books that are really not worth-while, despite what the blurbs and ads proclaim. And our reviewers are not a lot

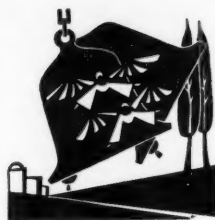
of old curmudgeons, either, for they can appreciate a good book when it comes along, as the following notes may show.

Some very good writing is coming our way from India these days, and two of the better novels are *A Goddess Named Gold*, by Bhabani Bhattacharya (Crown. \$3.95), and *A Silence of Desire*, by Kamala Markandaya (Day. \$4). The first has to do with the struggle of some village women against the local moneylender and mortgage holder. The second tells of the marital doubts of a humble civil servant, occasioned when his wife frequents a religious healer for the cure of her malady. Both books are truly good in atmosphere, fascinating in their accounts of customs and, most important, warm and humorously friendly in their human relationships. They are a far cry indeed from the “tortured” fiction of so many U. S. practitioners.

Two war books were good, but *The Bridge*, by Manfred Gregor (Random House. \$3.50), takes the nod over *The Beardless Warriors*, by Richard Matheson (Little, Brown. \$4.50). The first recounts the doubts, fears and useless heroism of a group of adolescent German soldiers toward the end of the war when they are detailed to a last-ditch stand against the advancing U. S. troops. The second follows the growth of maturity in a young American soldier in the crucible of combat; its battle scenes are horrifyingly convincing. Each book prompts some sober thoughts about the effect of war on youth.

Foreign Locales

The atmosphere of far-off places is important in the following books, and lends not a little to their tone of conviction. The Dutch East Indies is the scene for *A Net of Gold*, by Alice Ekert-Rotholz (Viking. \$4.95), whose complex plot carries the characters through the heydays of the colonial empire, into the tragedies of the Japanese occupation and the coming of independence. The love story is well handled but is subor-



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dinate to the political implications and to a sensitive treatment of interracial problems.

Stuart Cloete takes us to South Africa in *The Fiercest Heart* (Houghton Mifflin. \$4.95), as it follows a trek of Boers into the interior of the continent. There is some stirring adventure in the tale, as well as some keen insights into the attitudes of the Boers to slavery.

Madame Goldenflower, by C. Y. Lee (Farrar, Straus & Cudahy. \$3.95), is a story of the consequences of the Boxer Rebellion in China. The lady of the title had been quite a scandal in the European diplomatic circles, but came to play a major role in resolving the crises after the outbreak. The story is most convincing in showing the effect of the period on the characters.

The Russo-Finnish border in World War I is the locale of *The Winter in the Heart*, by E. M. Almedingen (Appleton-Century-Crofts. \$3.95). It is a splendid story of a priest, half-French, half-Polish, who is assigned to a little village where his scholarly gifts and retiring nature make him somewhat suspect to the dour inhabitants. His sufferings under the Russians prove his heroism and bring him the understanding and love that win the people to him. It is a moving story of a priest's journey to humility and strength.

Ireland (Dublin) and northern England are very nearly characters in, respectively, *Peter Perru*, by Michael Campbell (Orion. \$3.50), and *This Sporting Life*, by David Storey (Macmillan. \$3.95). The first is a simple tale of a young man up from the country to study at Trinity College. He gets caught up in the bohemian whirl of the

life would have given. The ephemeral quality of athletic fame is perhaps the keynote to an impressive first novel.

Finally, in this selection of books recapturing foreign scenes and atmosphere, Rex Warner provides some fine reading in *Imperial Caesar* (Little, Brown. \$5). This really good historical novel draws upon Caesar's own writing for much of its authentic tone and the complexities of the political situation in the Roman Republic come vividly alive in these pages.

American Settings

An extremely colorful period in U. S. history affords the framework for *The Lady From Toledo*, by Fray Angelico Chavez (Academy Guild. \$3.95). The Franciscan poet deals with the Pueblo Indian rebellion of 1630 in this first novel, which recounts all the adventure, violence and martyrdom that attended the transportation of a statue of our Lady to New Mexico when that land was a Spanish colony. It is a delicate but too passionless tale. Conrad Richter is at his regional best in *The Waters of Kronos* (Knopf. \$3.50), an affectionate recall of life in a 19th-century Pennsylvania Dutch community, with the action centering around the preservation of a patch of land when an inundation threatens the farm lands; the saved land acts as a bridge between past and future in the community's life.

In *The Christening Party* (Farrar, Straus & Cudahy. \$3.75), Francis Steegmuller delves humorously and affectionately into family relationships in telling what happens when a large Irish family assembles for the event in an old summer hotel in Connecticut early in the century. The bishop, guest of honor, plays a major role in the comedy. In his *The House of the Five Talents* (Houghton Mifflin. \$4.50), Louis Auchincloss gives us a study of a *grande dame* rising above the family losses in a fine panoramic recapturing of a certain type of U. S. aristocracy in the middle of the 19th century.

Grappling with contemporary problems, *Echo Answers*, by Margaret C. Banning (Harper. \$3.95), *Dragon's Wine*, by Borden Deal (Scribner. \$3.95), and *Monsignor Connolly of St. Gregory's Parish*, by Vincent P. McCorry, S.J. (Dodd, Mead. \$3.50), can all be given a hand. The first handles the problem of fidelity to marriage when an attractive romance threatens a not-too-happy union; the second treats of the social strains put upon a modern manorial lord in the deep South when his aristocracy is threatened by a rising aristocracy of ability; the third does

Five Best

- No Little Thing
by Elizabeth Ann Cooper
- The Inspector
by Jan de Hartog
- The Dean's Watch
by Elizabeth Goudge
- The Lovely Ambition
by Mary Ellen Chase
- Now and at the Hour
by Robert Cormier

city, and the book is splendid both for its capturing of the talkative city's spirit and for the non-malicious fun that pervades. Storey's tale deals with an English professional football player, and the atmosphere of the playing field is fine. The real merit of the book, however, lies in the desperate efforts (and failure) of the two main characters to find the roots and security that family

not indeed grapple with great problems but does dwell affectionately on the life of a busy pastor and dissects with no malice the types of parishioners that make up an average American parish.

And so—as TV announcers say—come to the cream of the season's crop. That, at least, is the opinion of this department, held undismayed by any and all blurbs and ad copy.

Mary Ellen Chase's *The Lovely Ambition* (Norton. \$3.95), is a simple, beautiful meditation on family life. No crises or agonies disturb the home of the New England minister, but the tale is not saccharine. It is shot through with a loving reverence that lifts it into the realms of enduring literature. Somewhat akin in tone and lack of external crises is *The Dean's Watch*, by Elizabeth Goudge (Coward-McCann. \$4.95), which catches admirably the pace and tone of English life in a small cathedral town, as it tells how the dean's inarticulate love for his people at last finds voice through his interest in two young people whom he befriends.

Two small but beautifully economic tales are *The Hands of Cormac Joyce*, by Leonard Wibberley (Putnam. \$2.95), and *Now and at the Hour*, by Robert Cormier (Coward-McCann. \$3). The first was mentioned as one of the best in our winnowing of children's books last week, and it is no small tribute that it can also be selected as well worth consideration for adult reading—it's that kind of ageless lyric. The second is a very moving delving into the soul of a humble, unspectacular man as he faces a lingering death from cancer. Unheroically, even self-deprecatingly, he grows in spiritual stature as his bodily powers wane. What could have been a morbid self-centeredness turns, under the author's lucid gaze, into a triumphal acceptance.

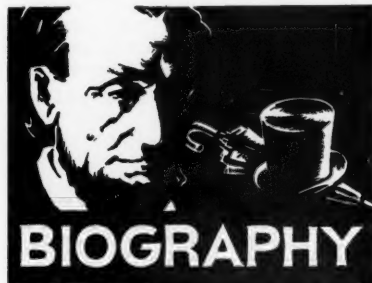
The Best for Last

Nominations for the two best books of the past six months go to *The Inspector*, by Jan de Hartog (Athenium. \$4), and *No Little Thing*, by Elizabeth Ann Cooper (Doubleday. \$3.95). If this climactic mention does not provide enough information to readers who have not yet savored the quality of these novels, I refer interested parties to the full reviews. *The Inspector* was treated at length in our issue of July 9 (p. 438) and *No Little Thing* in the issue of October 22 (p. 124).

All in all, it was not a bad harvest of novels this time. If you choose carefully from this sifting, you will come up with a half-dozen or so that will provide

you with much reading to grow on and with plenty of material to be stuffed into various-sized Christmas stockings.

HAROLD C. GARDNER



While few biographical works of top-flight scholarship and entertainment appeared during the past six months, there was a fair number of more than average interest and value. Among the best was *Charles Sumner and the Coming of the Civil War*, by David Donald (Knopf. \$6.75). This first volume of a projected study of the subject's life tells the story of the abolitionist agitator down to 1860. The fascinating work adds a great deal to our knowledge of Sumner's character and ideas, his activities during the 1850's and the circumstances that made possible his prominence and influence. But the traditional picture of the fanatical, self-righteous Puritan remains unchanged.

War Between the States

As we would expect, a good number of recent works deal with characters of the Civil War period. Two of the most important are new editions of old classics in the Indiana Civil War Centennial Series, *War Memoirs*, by Jubal Anderson Early, edited with an introduction by Frank E. Vandiver (Indiana U. \$7.50), and *From Manassas to Appomattox: Memoirs of the Civil War in America*, by James Longstreet, edited with an introduction by James I. Robertson Jr. (Indiana U. \$8.95). These volumes by two of the most famous and controversial figures of the war caused quite a stir when first published and ever since have been looked upon as valuable historical sources. Their detailed accounts of battles and maneuvers will delight the military student and historian, while the excellent introductions broaden their appeal to the non-specialist reader.

Hancock the Superb, by Glen Tucker (Bobbs-Merrill. \$5), recalls an almost forgotten but important Northern general. Lacking dash and dramatic appeal, and denied the opportunity of winning



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The Memoirs of General Lord Ismay

for his association with Lincoln, Davis was an able lawyer, judge and politician, noted for his integrity and blunt honesty. While the traditional idea of his great influence over Lincoln seems exaggerated, he was a power in Illinois politics and an efficient Justice of the Supreme Court.

Some unusual angles of military life during these years are recalled in *With Sherman to the Sea: A Drummer's Story of the Civil War*, as related by Corydon Edward Foote to Olive Dean Hormel (Day. \$4), and *Confederate Chaplain: A War Journal*, by James B. Sheeran, C.S.S.R., edited by Joseph T. Durkin S.J. (Bruce. \$3.50). The first is not important historically, but is an entertaining account of a boy's reactions when caught up in the epic events of the Civil War. The diary of Fr. Sheeran gives a vivid and interesting picture of the activities and adventures of a strong-minded chaplain in camp, on the battlefield and in a Northern prison.

Death to Traitors, by Jacob Mogel- ever (Doubleday. \$4.95), tells the story of Gen. Lafayette C. Baker, Lincoln's forgotten Secret Service chief. Baker is indeed a "forgotten" figure of the Civil War, but if his character and methods were such as described by the author, it is impossible to imagine him receiving the confidence and support of Lincoln.

President and Politicians

Lincoln for the Ages, edited by Ralph G. Newman (Doubleday. \$5.95), is a collection of 75 short original essays on various aspects of Lincoln's life and character. Many of the contributors are well-known historians and all are more or less prominent literary figures,

so a high level of interest and good writing is maintained throughout the 400 pages.

Turning to later decades we have *Turmoil and Tradition: A Study of the Life and Times of Henry L. Stimson*, by Elting E. Morison (Houghton Mifflin. \$7.50). This scholarly and entertaining work gives a vivid picture of the first half of the 20th century as well as of the career of an extraordinary man. Stimson, a man of progressive views and expert knowledge in military and foreign affairs, began his public career under Theodore Roosevelt and ended it as Secretary of War for Franklin Roosevelt in 1945.

The Trumpet Soundeth: William Jennings Bryan and His Democracy, by Paul W. Glad (U. of Nebraska. \$4.75), is more a discussion of Bryan's policies than a biography. It gives a good picture of political trends at the turn of the century and, while objective, is sympathetic and attempts to correct the ridiculous caricature becoming traditional in many textbooks.

Two contemporary politicians tell their own story in *My First Fifty Years in Politics*, by Joe Martin as told to Robert J. Donovan (McGraw-Hill. \$4.95), and *Mr. Citizen*, by Harry S. Truman (Bernard Geis. \$5). Mr. Martin gives an interesting account of the inner workings of politics and makes critical observations on many of the prominent leaders of the past thirty years. He recalls the high lights of his long career in the House of Representatives, which included 20 years as Republican leader. His bitterness over the ingratitude of politicians is understandable. In the latest volume of his memoirs, Mr. Truman tells the story of his efforts to readjust to private life after leaving the White House. Told with his usual frankness and humor, it is lively and interesting reading.

Foreign Characters

Studies of European characters are more numerous than usual, the best of these being *Lord Burghley and Queen Elizabeth*, by Conyers Read (Knopf. \$10). This second volume of Read's life of Burghley continues the story of how this enigmatic, determined, ruthless politician dominated the government of Elizabeth for 40 years. Its copious footnotes show a tremendous amount of research, but it departs very little from the old official line of interpretation and a rather heavy style makes for difficult reading. A contemporary figure is recalled by Margaret Irwin in *That Great Lucifer: A Portrait of Sir Walter Raleigh* (Harcourt, Brace.

\$4.50), times the court life in which among the the specta edge of

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\$4.50), which is more a portrait of the times than a conventional biography. The author gives a lively picture of court life under Elizabeth and James VI in which Raleigh is often lost sight of among the glittering company around the throne. While entertaining and spectacular, it presupposes a fair knowledge of the period.

A couple of 18th-century autocrats have attracted new biographers. *Peter the Great*, by Ian Grey (Lippincott. \$7.50), is an exciting story of the romantic despot who first linked Russia with the West. The author objectively discusses the conflicting opinions of historians who have described him as statesman, reformer, diabolic tyrant, genius, madman and so on. *Frederick the Great: A Biography*, by Ludwig Reiners, translated by Laurence P. R. Wilson (Putnam. \$4.50), is a traditional account of the founder of the modern Prussian state. It is fairly interesting, but offers nothing new in information or in interpretation of the popular view of that unlikely, pedantic autocrat.

Mrs. Fitzherbert, by Anita Leslie (Scribner. \$5), is a charming account of the most exciting royal romance of the 19th century. While reading like romantic fiction, the book is based solidly on documentary evidence.

King of Rome: A Biography of Napoleon's Tragic Son, by André Castelot, translated by Robert Baldick (Harper. \$5.95), is based on a number of letters of Marie Louise discovered in 1957. Though it adds a few minor details and punctures some lurid myths, the account of the tragic life of the young Napoleon follows the conventional lines.

Figures of War

Two quite different types of modern Germans are described in *Dr. Goebbels: His Life and Death*, by Roger Manvell and Heinrich Fraenkel (Simon & Schuster. \$4.50), and *My Road to Berlin*, by



Willy Brandt, as told to Leo Lania (Doubleday. \$4.50). The first is the depressing story of a warped individual who finally attained the fame he thought due him, as Hitler's director of propa-

ganda. The description of Goebbels' propaganda techniques is interesting but their effectiveness seems to be overestimated. In sharp contrast is the heroic career of Willy Brandt, who as Mayor of West Berlin and leader of the Social Democratic party is much in the news today. This is an informative account of his political career.

World-War-II VIP's are still breaking into print, the latest to do so being Gen. Lord Ismay in his *Memoirs* (Viking. \$6.75). Ismay played an important but little-publicized role during the war as adviser and personal Chief of Staff to Winston Churchill, a position which required him to take part in all top-level conferences and planning. He reveals a good deal of the behind-the-scenes activities of those years, and his narrative is enlivened by pungent comments on the strategy and mistakes of the war leaders.

Those interested in ancient history will enjoy *Cyrus the Great*, by Harold Lamb (Doubleday. \$4.50). In his usual lively style the author weaves together the few historical sources and modern archeological discoveries into a vivid picture of the legendary hero who founded the great Persian Empire in the sixth century B.C.

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Their Verdict:

These Are the Best Books of 1960



FIVE VOTES

THE DIVINE MILIEU, by Pierre Teilhard de Chardin. Harper (Connolly, Fremantle, Gilligan, Kane, Thornton)
WE HOLD THESE TRUTHS, by John Courtney Murray, S.J. Sheed & Ward (Connolly, Gilligan, Herr, Kane, Tobin)

FOUR VOTES

CHRIST IN RUSSIA, by Helene Iswolsky. Bruce (Gilligan, Kane, Nevins, Ziegler)

THREE VOTES

AN AMERICAN DIALOGUE, by Robert McAfee Brown and Gustave Weigel, S.J. Doubleday (Delaney, Kane, Nevins)
CATHOLIC VIEWPOINT ON CHURCH AND STATE, by Jerome G. Kerwin. Doubleday (Delaney, Herr, Tobin)
NO LITTLE THING, by Elizabeth Ann Cooper. Doubleday (Delaney, Fremantle, Herr)
TIMES THREE, by Phyllis McGinley. Viking (Connolly, Herr, Kane)
DISPUTED QUESTIONS, by Thomas Merton. Farrar, Straus & Cudahy (Gilligan, Kane, Ziegler)

TWO VOTES

CONFEDERATE CHAPLAIN: A War Journal, by James B. Sheeran, C.S.S.R., ed. Joseph T. Durkin, S.J. Bruce (Nevins, Ziegler)
THE CONVERSION OF AUGUSTINE, by Romano Guardini. Newman (Connolly, Tobin)
THE BOOK OF MARY, by Henri Daniel-Rops. Hawthorn (Delaney, Thornton)
FRONTIERS IN AMERICAN DEMOCRACY, by Eugene J. McCarthy. World (Connolly, Kane)
IMMIGRANT SAINT, by Pietro di Donato. McGraw-Hill (Connolly, Herr)
JULIAN THE APOSTATE, by Giuseppe Ricciotti, transl. M. Joseph Costelloe, S.J. Bruce (Gilligan, Ziegler)
TOURIST IN AFRICA, by Evelyn Waugh. Little, Brown (Herr, Kane)

ONE VOTE

AMERICAN PICTURE HISTORY OF THE CIVIL WAR, by Bruce Catton. Doubleday (Delaney)
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ANTONI GAUDI, by James Johnson Sweeney and Josep Lluís Sert. Praeger (Connolly)
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ASSENT OF FAITH, by Henry Bars. Helicon (Gilligan)
THE BALLAD OF PECKHAM RYE, by Muriel Spark. Lippincott (Herr)
BENEDICTINE AND MOOR: A Christian Adventure in Moslem Morocco, by Peter Beach and William Dunphy. Holt, Rinehart & Winston (Nevins)
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CATHOLICS IN CONVERSATION, ed. by Donald McDonald. Lippincott (Herr)
THE CHRISTIAN PHILOSOPHY OF ST. AUGUSTINE, by Etienne Gilson. Random House (Kane)
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GO TO HEAVEN, by Fulton Sheen. McGraw-Hill (Ziegler)
HIDDEN RUSSIA, by N. N. Krasnov. Holt (Ziegler)
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INVITATION TO THE CITY: Poems From Spirit, The Catholic Poetry Society (Tobin)

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POLITICAL THOUGHT: Men and Ideas, by John Abbo. Newman (Delaney)
THE POLITICS OF UPHEAVAL, by Arthur Schlesinger Jr. Houghton Mifflin (Thornton)

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THE RISE AND FALL OF THE THIRD REICH, by William L. Shirer. Simon & Schuster (Thornton)

ST. AMBROSE: The Creation, Paradise and Adam and Eve, transl. by John J. Savage. Fathers of the Church (Tobin)
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THE SCREEN ARTS, by Edward Fischer. Sheed & Ward (Kane)
THE SLEEP OF REASON, by Warren Miller. Little, Brown (Fremantle)
SOME OF MY VERY BEST, by Jim Bishop. All Saints Press (Ziegler)
SUMMONED BY BELLS, by John Betjeman. Houghton Mifflin (Connolly)

THE TEACHINGS OF THE MYSTICS, by Walter T. Stace. New American Library (Fremantle)
THIS IS ROME, by Fulton Sheen, Yousuf Karsh and H. V. Morton. Hawthorn (Delaney)

TO HEAVEN WITH DIANA, by Gerald Vann. Pantheon (Fremantle)
TO KILL A MOCKINGBIRD, by Harper Lee. Lippincott (Herr)
TRANSFORMATION IN CHRIST, by Dietrich von Hildebrand. Helicon (Gilligan)

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THE VOCATION OF THE SINGLE WOMAN, by A.M. Carré. Kenedy (Ziegler)

THE WASTE MAKERS, by Vance Packard. McKay (Thornton)
WHAT IS PHILOSOPHY? by Dietrich von Hildebrand. Bruce (Gilligan)
THE WORLD OF VENICE, by James Morris. Pantheon (Fremantle)



Since this has been a turbulent political period, we should properly begin our count-down on this season's history offerings with two sophisticated volumes of American political archeology—one on the Roosevelt reforms, the other on the Harding-Hoover era.

The Politics of Upheaval, by Arthur M. Schlesinger Jr. (Houghton Mifflin. \$6.95), highlights the scuttling of early New Deal economic regimentation, symbolized by the Blue Eagle fiasco, and the hasty adoption of a more pragmatic and experimental approach to the nation's depression disorders. Schlesinger is at his dramatic best in this third volume of his lively, unbiased *The Age of Roosevelt*.

John D. Hicks' *Republican Ascendancy, 1921-1933* (Harper. \$5) faces up manfully to a more doleful task—the chronicling, with some degree of restraint and objectivity, of the dismal period between the high idealisms of Wilson and Roosevelt. In this valley of despond, Mr. Hicks tries to explain the absence of statesmanship and sense of reality in the intemperate and irresponsible decade following World War I.

Indicative of the immense range of historical writing today, we may cite Samuel Eliot Morison's *Victory in the Pacific, 1945*. This is volume 14 (and the final one) in his monumental *History of United States Naval Operations in World War II* (Atlantic-Little, Brown. \$6.50). At the other end of the spectrum is Edwin Warfield Beitzell's *The Jesuit Missions of St. Mary's County, Maryland* (Beitzell. \$7.50), not monumental, but a carefully worked out miniature. Morison brings his magnificent Navy-supported and Navy-sponsored history project safely into port, with the aid of a considerable research staff. Beitzell spent ten years in solitary part-time grubbing in church records and archives in Southern Maryland. Both achievements underscore the faith, courage and militant Christian spirit that are such essential ingredients of the American national spirit in war and peace.

Regional history is well represented

by such interesting studies as C. Vann Woodward's *The Burden of Southern History* (Louisiana State U. \$3.50) and William H. Nicholls' *Southern Tradition and Progress* (U. of North Carolina. \$5). Woodward believes that the destruction of so many Southern defensive and self-glorifying myths, by the steady erosion of historical science, will stimulate a more realistic look at our national mythology, which boasts unrelentingly of our unrivaled wealth, power and virtue. Distinguished economist of Vanderbilt University, Nicholls studies the hindrances to the ethical, economic and political progress of the South. He holds that these Dark Age obstacles, while formidable, are not insuperable.

Farther north we encounter the severe trials and tribulations of a tenacious breed of men in Harriette Simpson Arnow's *Seedtime in the Cumberland* (Macmillan. \$7.50). The Bible-reading Protestants of this region did not hate the Indians but were determined to hold on to the land they had wrested from Cherokees and Chickasaws. Ralph Nading Hill's pleasant, nostalgic *The Yankee Kingdom, Vermont and New Hampshire* (Harper. \$5.95) details the resistance of hard-bitten Yankees to the inevitable inroads of foreign immigrants, industrialism—and tourism.

Robert G. Athearn's *High Country Empire: The High Plains and the Rockies* (McGraw-Hill. \$6.95) covers the history of seven Western States from the days of French-Spanish exploration to the radical Populist movement of the late 19th century. It is an excellently organized and vivid account of the opening and disappearance of America's last geographic frontier.

War, Revolution, Peace

P. K. Kemp and Christopher Lloyd's *The Brethren of the Coast* (Heinemann. 21s.) is a brisk, exciting British Admiralty review of the rampaging exploits of a generous assortment of buccaneers in the romantic age of Henry Morgan. Thomas J. Fleming's *Now We Are Enemies: The Story of Bunker Hill* (St. Martin's Press. \$5) is an exceptionally competent summary of the events that led up to the disruption of amicable relations between the British colonies and the mother country.

Carleton Beals' *Brass-Knuckle Crusade* (Hastings House. \$5.95) is a righteous blast against the infamous Know-Nothing conspiracy of 1820-1860 which sanctified nativism and wielded considerable political power, even on the national level.

"Speaking of Business"

(AMERICA's, that is)

FOR ALMOST EVERYONE—AMERICA is the Christmas gift. The National Catholic Weekly Review covers so many fields of interest that you can send it as a Christmas remembrance to: brother, sister, in-laws, mother, father, parish priest, teacher, business associate, college student, missionary, public library, local editor, client, supplier, public official, judge, congressman, nurse, doctor, dentist, beautician, barber. Special Christmas rates apply. (See insert in this issue.)



ON THE EXECUTIVE LEVEL

AMERICA's readers include men and women from every walk of life. Business executives profit especially from regular exposure to a Christian view on world developments. One insurance executive who finds AMERICA provocative and useful is John J. Frey, manager of the Milwaukee agency of the Prudential Insurance Company of America. Mr. Frey says of AMERICA: "As a businessman dealing with people, it is important for me to view social problems in Christian perspective. While I do not always agree with what the editors of AMERICA have to say on a specific subject, I always find their views stimulating and informative. I read AMERICA closely every week. It helps me to be a better informed Catholic business man."

HOW TO USE A PAMPHLET—During a recent visit to the business office, a Pennsylvania high school principal spoke enthusiastically about the benefits she has derived from the AMERICA PRESS symposium on character development, "The Making of Men" (single copy 15¢). She described how the school's PTA used it to advantage at a recent meeting. Members were given a copy of the pamphlet to read as part of the program. A discussion followed. All who wanted to keep the pamphlet were asked to leave a dime. (Having bought the pamphlet in quantity, the PTA was selling "The Making of Men" at cost.) This enterprising principal reports that response to the pamphlet was excellent. "The Making of Men" is co-authored by Col. Eugene Kinkead and Fr. Arthur V. Shea, S.J. (A complete check list of AMERICA PRESS pamphlets will be sent on request.)

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To Heaven With Diana?

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Contrary to popular opinion, there is still a market for additional, last-minute books on the Civil War. The best of the current crop of volumes is Bruce Catton's *The American Heritage Picture History of the Civil War* (Doubleday, \$19.95), a combination of 854 drawings, maps, photographs and reproductions (over 200 in color), plus a pungent 65,000-word text by a Pulitzer-prize winner.

Rembert W. Patrick's *The Fall of Richmond* (Louisiana State U. \$4) claims that Confederate officials started the ruinous fire and that deserters from Lee's army were prominent in looting the city. Arnold Whitridge's *No Compromise* (Farrar, Straus & Cudahy, \$4) exploits the dubious thesis that a few strongly opinionated firebrands, Northern and Southern, were primarily responsible for the Civil War.

Ralph Hancock's *Puerto Rico: A Success Story* (Van Nostrand, \$4.75) proves that there is always room for one more book on a familiar subject. Mr. Hancock's journalistic account is brief

Five Best

The Politics of Upheaval

by Arthur M. Schlesinger Jr.

The Jesuit Missions of St. Mary's County, Maryland

by Edwin Warfield Beitzell

The Burden of Southern History

by C. Vann Woodward

Now We Are Enemies: The Story of Bunker Hill

by Thomas J. Fleming

The American Heritage Picture History of the Civil War

by Bruce Catton

and hastily written, but it does acquaint us with the surging self-help spirit that was responsible for many notable economic advances during the past two decades. Robert E. Quirk's *The Mexican Revolution, 1914-1915* (Indiana U. \$6.75) is an authoritative and dispassionate account of one of the major turning points in Mexican history, crossly complicated by bumbling U.S. diplomacy.

Turning now to Europe, we note the splendid progress of "The Twentieth Century Encyclopedia of Catholicism." The 76th volume of this impressive series, Bernard Guillemin's *The Early Middle Ages* (Hawthorn, \$2.95), deals with the period 1000 to 1216 and deftly emphasizes the impact of the Cluniac Reform and the beginning of the Crusades. Scant attention is paid, alas, to intellectual and economic developments.

The Murder of Charles the Good by Galbert of Bruges, translated by James Bruce Ross (Columbia U. \$6.75), is a

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HERDER OF ST. LOUIS

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vivid, brutal account of the murder of the Count of Flanders in 1127, the resulting civil war and the savage punishment of the murderers. Louise Collis' *Seven in the Tower* (Roy. \$3.75) brings together the record of a few well-known figures in English history (Anne Boleyn, for example) whose involuntary residence in the Tower of London was unpleasant and even fatal.

Dudley Pope's *Decision at Trafalgar* (Lippincott. \$5.95) is a first-class description, hour by hour, of a great naval battle whose effects are still felt in Britain today. Janet R. Glover's *The Story of Scotland* (Roy. \$5.95) is a readable, reliable and realistic account of a patriotic people who suffered every misfortune, from cultural isolation to bad government, with an unconquerable spirit.

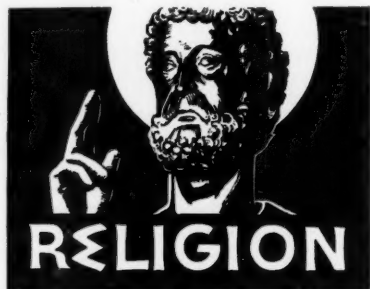
In similar heroic vein is Alice Curayne's brief review of Irish history, *The Irish Story* (Kenedy. \$3.95), a warm-hearted and highly perceptive survey

of the mountain peaks of Celtic culture, ranging from the Book of Kells to James Joyce and Sean O'Casey.

Russia is the principal focus of attention this season. John Lawrence's *A History of Russia* (Farrar, Straus & Cudahy. \$6.50) is a British journalist's impression of the national character, with major emphasis on Moscow and the hardy Muscovites. Harrison E. Salisbury's *To Moscow—and Beyond* (Harper. \$4.95) is a good reporting job which brings the Russian story up to date and risks a few highly debatable observations on American foreign policy toward the enigmatic Khrushchev.

An absorbing footnote to history is Peter Eton and James Leasor's *Wall of Silence* (Bobbs-Merrill. \$4), a cloak-and-dagger story of the attempted transfer of millions in gold from Zagreb to Sarajevo when Hitler invaded Yugoslavia in 1941.

JOHN J. O'CONNOR



It has been gratifying in recent years to witness the increase in quantity and quality of books on the Christian way of life, written intentionally for the mature laity. A splendid example is *Corpus Christi Quod Est Ecclesia* (Vantage. \$3.75), by Sebastian Tromp, S.J. This precise but comprehensive explanation of the doctrine of the Mystical Body of Christ offers the thoughtful reader rewarding insights into the scriptural, patristic, theological and papal documents on the subject.

Bishop Fulton J. Sheen presents a happy combination of some of his best writing of the past with new additions in *Go to Heaven* (McGraw-Hill. \$4.50). In *All Lost in Wonder* (Newman. \$3.50), a collection of 37 short sermons on Christian theology and contemporary living, Walter J. Burghardt, S.J., strives to help Christians realize "that we are by grace what Christ is by nature; we are the sons of God."

The Holy Spirit and the Art of Living

America • NOVEMBER 26, 1960

(Herder. \$2.35), by J. A. O'Driscoll, S.M., contains a superb statement of the meaning of the indwelling of the Holy Trinity in a soul in grace. The seven gifts of the Holy Spirit are the special concern of the author and his lucid and detailed study of each is capital. The purpose of Louis Bouyer, C. Or., in *Christian Initiation* (Macmillan. \$3.50) is to enrich the awareness of actual and potential members of the Mystical Body about the treasures of Christian revelation. Starting with a review of apologetics, he proceeds with an instruction on the liturgical significance of our christening and the sacred implications of a life "in Christ."

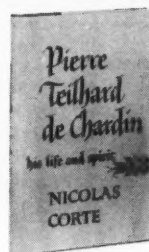
A master of the ascetical life, Archabbot Benedict Baur, O.S.B., emphasizes, in *In Silence With God* (Regnery. \$3.75), the importance of recollection if one is to heed the counsels of the Holy Spirit. A best-seller in France, *The Spiritual Teachings of the New Testament* (Newman. \$5.50), by Jules Lebreton, S.J., studies the ideals of Christian perfection in Scripture, the history of the primitive Church, liturgical documents and the revelations of mystics.

Christian Charity

A fertile source of material for reflection on the divine law of charity by priests, religious and the laity will be found in *Love One Another* (Newman. \$4.25), by Louis Colin, C.S.S.R. The author focuses attention on fraternal

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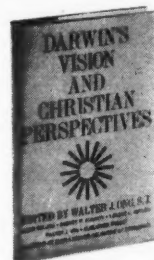
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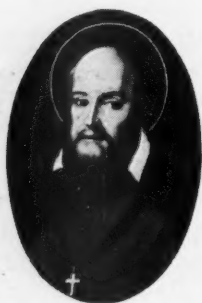
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charity, the second part of "the greatest and the first commandment," with apt excerpts from the masters on the subject: Sts. Augustine, Thomas Aquinas, Alphonsus Liguori and others. The practice of that essence of Christian perfection, charity, in the religious life is the topic considered in *Live Your Vocation* (Herder. \$3.75), by Paolo Provera, C.M. This discussion of the ideals and motives, the vows and the virtues of the totally dedicated follower of Christ can be beneficial for private or community reading.

In the first part of his new booklet, *Spiritual Direction and Meditation* (Liturgical Press. \$2.25), Thomas Merton skims over the broad and complex subject of counseling souls in the way of perfection. The latter section on mental prayer is more satisfactory, where he offers helpful suggestions for both beginners and the experienced. How the modern laity can live the full Christian life in surroundings tainted with errors is the vital question pondered by Jean Daniélou, S.J., in *The Christian Today* (Desclee, \$2.75). Pointing to seven areas in which the Catholic meets severe challenges, he prescribes the antidotes to these poisonous influences in excellent chapters on the love of God, holiness, obedience, liberty, certitude, faith and spiritual detachment.

Nourishment by Doctrine

Some recent books on doctrinal subjects are worthy of consideration. While *The Assent of Faith* (Helicon. \$4), by Fr. Henry Bars, is certainly not light reading, it can be helpful to spiritual directors in the guidance of souls troubled with doubts. The author treats the theological and psychological factors involved in these tensions and shows how they can be compatible with peace and trust in the divine Witness, Jesus Christ. Yves Congar, O.P., has chosen as his central theme in *The Mystery of the Church* (Helicon. \$4.75) the role of the Holy Spirit in the life of the Mystical Body of Christ as a whole and in its members. This is not a formal treatise on ecclesiology, but rather a study of particular aspects of the subject, including a welcome discussion of the idea of the Church in the writings of St. Thomas Aquinas.

A lucid survey of the essential truths of Mariology is contained in *The Mystery of Mary* (Herder. \$4.95), by R. Bernard, O.P., translated by M. A. Bouchard. In the course of defining along soundly theological lines the unique prerogatives of our Lady, the writer calls attention to the exceptional powers of intercession Mary has with her

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by

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divine Son. The second volume in the series "Sources of Christian Theology," *Sacraments and Forgiveness* (Newman, \$6), edited with commentary by Paul F. Palmer, S.J., deals with penance, extreme unction and indulgences. These scholarly studies of traditional documents are especially apt for seminarians and college students of theology.

What Is the Eucharist? (Hawthorn, \$2.95), by Marie-Joseph Nicolas, O.P., sums up the teachings of Scripture, tradition and the documents of the living Church on the Holy Eucharist as a sacrament and a sacrifice. In a clear, intelligible style, the author explains some profound aspects of the subject and includes an inspiring chapter on the participation of the faithful in the Mass. In *Life After Death* (Hawthorn, \$2.95), Maurice and Louis Becque, C.S.S.R., explain the theological basis for the belief that death is not the beginning of the end but the end of the beginning. The authors go on to describe the Church's viewpoint on judgment, purgatory, hell and heaven. The last two books mentioned are recent additions to the "Twentieth Century Encyclopedia of Catholicism."

The Scriptures and Prayer

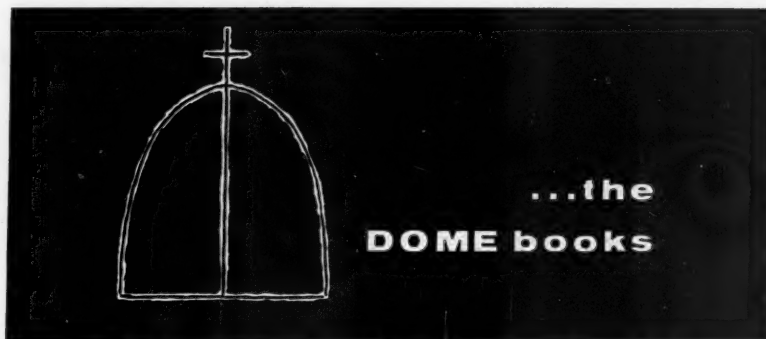
A popular introduction to Scripture, as concise as it is comprehensive, is *Meet the Bible* (Helicon, \$2.95), by John J. Castelot, S.S. The first in a contemplated three-volume series, this volume deals with the structure, inspiration and inerrancy of the Bible. The text itself, the maps, quizzes and bibliography make this an attractive book for the ordinary reader. *Introducing the Old Testament* (Bruce, \$4.25), by Frederic L. Moriarty, S.J., gives the history and the meaning of the ancient revelations in a lucid, pleasing style. The writer focuses on 12 outstanding personalities, from Abraham to Job, of that nation which God chose to be the custodian of His word.

A book of special interest in Advent is *Waiting for Christ* (Sheed & Ward, \$3.50). This latest addition to the series by Fr. Ronald Cox, the expert commentator on Scripture, and Msgr. Ronald Knox, whose version of Holy Writ is used, deals with the Messianic prophecies in the Old Testament. A practice encouraged and blessed by the Church and closely allied to the liturgical movement will be given new impetus by *Reading the Word of God* (Helicon, \$4.30), by Laurence Dannemiller, S.S. The book can be of great help in private reading, study clubs and college classes.

The wholehearted Christian strives to keep in close contact with the divine

Master through vocal and mental prayer. Anyone seeking a thesaurus of devotions, devoid of sentimental frills and emotionalism, should turn to *A Book of Private Prayer* (Templegate, \$3.25), by Hubert Van Zeller, O.S.B. There are 70 deftly etched designs for meditations in the first part of this volume; the second section contains 46 prayers for various circumstances in the lives of laity, religious and priests. A top-level book to arouse the memory, to prod the intellect and stir the will in meditation is *Encounters With Silence* (Newman, \$1.95), written by the distinguished theologian Karl Rahner, S.J.

The notes of Msgr. Ronald Knox for a retreat to schoolboys form the substance of *Retreat for Beginners* (Sheed & Ward, \$3.50). These instructions, presented in a crisp, interesting way, are as powerful in print as they undoubtedly were when spoken. Robert J. O'Connell, S.J., in *Citadel of Wisdom* (Montfort, \$3), offers a series of reflective studies on the Blessed Mother, during the days of her hidden life with her Son. These Marian meditations, written in the spirit of St. Louis de Montfort and in a gracious style, will help prayerful devotees to go "to Jesus through Mary."



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JOHN COGLEY, a director of the Fund for the Republic's Center for the Study of Democratic Institutions.

MSGR. JOHN TRACY ELLIS, Professor of Church History, Catholic University of America.

DOROTHY DAY, co-founder of The Catholic Worker movement.

REV. JOSEPH FICHTER, S.J., sociologist, Loyola University, New Orleans.

WALTER KERR, drama critic of the *New York Herald Tribune*.

REV. ROBERT J. HENLE, S.J., Dean of the Graduate School, St. Louis University, and Professor of Philosophy.

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MSGR. GEORGE G. HIGGINS, Director, Social Action Department, National Catholic Welfare Conference.

PHYLLIS MCGINLEY, poet and essayist.

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A classic in spiritual literature is *Meditations on the Love of God* (Newman. \$3.50), an eight-day retreat by the eminent ascetical writer Jean N. Grou, S.J., now appearing in a new edition translated by the Benedictines of Teignmouth. The second in a planned series of four volumes, *Meditations on the Old Testament* (Desclée. \$3.50), by Gaston Brillet, C. Or., translated by Jane W. Saul, R.S.C.J., can help priests and religious to a more fervent reading of the Divine Office. It contains reflective studies of the Psalms and draws ascetical lessons from the truths they contain.

Portraits of Holiness

In the biographies of the saints, we can see the sublime principles of the Christian supernatural life in their logical, realistic conclusions. Romano Guardini draws a well-defined portrait of the ancient Bishop of Hippo and Doctor of the Church in *The Conversion of Augustine* (Newman. \$3.95). The renowned author makes a probing analysis of the saint's autobiography, *The Confessions*, and offers some keen comments on the mind and heart of Augustine, while tracing his steps to the summit of perfection. The colorful career of one of the great religious leaders of the 16th century is recorded by Giorgio Papasogli in *St. Ignatius Loyola* (St. Paul Publications. \$4). With a foreword by the present Superior General of the Jesuits, this attractive biography stresses the fact that Ignatius was a man of action, given by God to the Church in a critical period of its history.

The story of the saint who said he wanted "to give religion a smiling face" is charmingly told in *St. Philip Neri* (Harper. \$2.75), by Marcel Jouhanneau. This is an informal narrative, full of delightful anecdotes about the genial priest of 16th-century Rome, an apostle to the rich and the poor, a wise counselor to several Popes. *Peter Claver* (Newman. \$4.75), by Angel Valtierra, S.J., is the record of the life of the saintly Jesuit priest whom Pope Leo XIII named the patron of all missions for the Negroes.

An impressive tribute to the French apostle of charity on the 300th anniversary of his death is offered by Leonard Von Matt and Louis Cognet in the pictorial biography and interesting text of *St. Vincent de Paul* (Regnery. \$7). *St. John Eudes* (Newman. \$4) is the second of two volumes on the life of the founder of the Congregation of Jesus and Mary by Peter Herambourg, C.J.M. In this book, the writer centers his interest on the interior life of the saint,

whose holiness was reflected in his zeal for the education of priests, his charity toward unfortunate women, his leadership in propagating devotion to the Hearts of Jesus and Mary in the 17th century.

One way of getting good biographies to read is to write them yourself. That is precisely what Sr. M. Gregory, O.S.U., did in *Golden Tapestries* (St. Paul Publications. \$3), when she was unable to find a satisfactory life of St. Frances of Rome in English. The result of her efforts is a fluent account, based on careful research, of the 14th-century matron of Rome, a model wife, a devoted mother and later the foundress of the congregation of Oblates under the Benedictine rule. A well-documented life of the foundress of the Religious of the Sacred Heart of Jesus is presented by Mother C. E. Maguire, R.S.C.J., in *Saint Madeleine Sophie Barat* (Sheed & Ward. \$3.75). An outstanding leader in the field of education, this remarkable woman lived a life of holiness, wisdom and courage as a religious for 65 years, before her death in 1865.

In *Father Baker* (Bruce. \$3), an able journalist, Floyd Anderson, tells the appealing story of the life of Rt. Rev. Nelson H. Baker, who died in 1936. A priest for 60 of his 96 years, this selfless apostle, in many ways like the Curé of Ars, was known far and wide for his charity to the underprivileged and especially for the erection of the magnificent basilica in honor of Our Lady of

Five Best

A Book of Private Prayer
by Hubert Van Zeller, O.S.B.
The Conversion of Augustine
by Romano Guardini
Go to Heaven
by Bishop F. J. Sheen
Corpus Christi Quod Est Ecclesia
by Sebastian Tromp, S.J.
St. Vincent de Paul
by L. Von Matt and L. Cognet

Victory at Lackawanna, N.Y. *A Trappist Writes Home* (Bruce. \$3.25) contains a collection of letters written over a period of 30 years by the deceased Abbot Gerard McGinley, O.C.S.O., to his family and friends. This correspondence reveals a noble-hearted person, interested in everything human, because he was totally dedicated to Christ. While reviewing the edifying details of the life of Bro. Gonzaga Chilutti in *Something for God* (Kenedy. \$3.50), Francis X. Lyons, M.M., tells a stirring adventure tale of the zealous work of the Maryknoll missionaries in Bolivia,

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Introduction by PETER LIND HAYES

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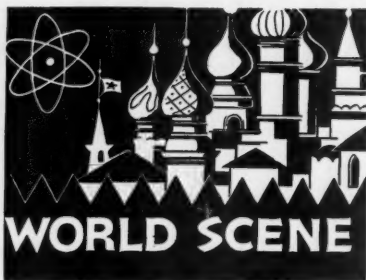
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where Brother Gonzaga died in a tragic accident in 1952.

In conclusion, attention is directed to a new book, which can be read with pleasure and profit by all at this season of the liturgical year, *Christmas Every Christmas* (Bruce. \$2.75), by Hubert M. Dunphy, O.F.M. Conv. Finding his ideas and inspiration in the themes of the Mass from Advent until the feast of the Holy Name, the author shows in a fascinating way how the Christian can prepare for, celebrate and prolong the joy of the birthday of Christ our King.

VINCENT DE PAUL HAYES, S.J.



The newspapermen have, temporarily perhaps, lost their dominant place as authors in the foreign-affairs field. The tide of books in the past six months has brought us primarily "think" pieces. Thanks to the reporters, we know where we are; what we want to know is how to get out of where we are. The "great debate" is on the level of ideals and goals.

Typical of this trend is *Political Realism and the Crisis of World Politics*, by Kenneth W. Thompson (Princeton U. \$5), who analyzes the familiar working rules of foreign policy in terms of their moral and ethical values. A similar book, less systematic, is *The National Purpose*, in which we find the papers originally contributed to the magazine *Life* by well-known publicists (Holt, Rinehart & Winston. \$2.95). A significant contribution in the Catholic field is *American Foreign Policy: Realists and Idealists*, by Sister Dorothy Jane Van Hoogstrate (Herder. \$6.25), who analyzes two contemporary schools of thought. *America and the World of Our Time*, by Jules David (Random House. \$7.50), expertly places U.S. foreign policy within the context of world politics, to the extent that that can be done by one man even in 579 pages. An old friend and critic, Cambridge don D. W. Brogan, is with us again with *America in the Modern World* (Rutgers U. \$3).

Foreign policy, narrowly taken, is represented by *Can We End the Cold*

War? (Macmillan. \$4.50). Author Leo Perla, a veteran in foreign-affairs writing, here propounds his own recommended course of action. John Foster Dulles' own life and work still hover over Washington and cannot be ignored as a factor in present-day policies. Therefore, we recommend *Duel at the Brink*, in which Roscoe Drummond and Gaston Coblentz bring together the strings of Dulles' policy (Doubleday. \$4.50).

Three bread-and-butter books on foreign affairs cannot be passed over in silence: *The United States in World Affairs, 1959*, edited by Richard P. Stebbins (Harper. \$6); *UN: the First Fifteen Years*, by Clark M. Eichelberger (Harper. \$2.75); *The Statesman's Year-Book, 1960-61* (St. Martin's. \$9.50).

Uncle Sam's problems can be viewed as other peoples' problems, too. British Laborite John Strachey, in *The End of Empire* (Random House. \$5), writes about the dissolution of the British Empire, but others can profit from his reflections. *Neither War Nor Peace*, by Hugh Seton-Watson (Praeger. \$7.50), is a sober, qualified analysis of Cold War problems.

Right here belongs *When the Kissing Had to Stop* which Constantine FitzGibbon wrote, to the evident delight of reviewers and readers (Norton. \$3.95). Though a novel about an imaginary future international crisis, it perhaps teaches more than any non-fiction how foolishly the human kind acts when even its own existence is at stake.

Military Policy

Problems of national military policy determine foreign policy more than we know or like to think. That is why such a book as *Countdown for Decision*, by Maj. Gen. John B. Medaris, cannot be neglected. Call it an Army man's complaint against the Air Force if you will, but when the former head of the Army missile projects speaks from experience and passionate conviction, he commands a hearing. We hope he isn't right in his criticisms, not only of the Air Force, but also of the civilians in the Pentagon and the President himself (Putnam. \$5). Another author-with-dim-view of the West's security posture is Alastair Buchan, who warns of Nato's weaknesses in *Nato in the 1960's* (Praeger. \$3). This was published for the Institute of Strategic Studies, founded in Britain a year or more ago. It was the basic paper for a 1959 meeting of British leaders.

Other military-strategy books with political implications: *Deterrent or Defense*, by B. H. Liddell Hart (Praeger.

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\$4.95), and *Defense of the Middle East*, by John C. Campbell (Harper. \$5), an old work newly revised.

For those many readers who, though interested in foreign affairs, don't like "problem" books and have no urge to be their own Secretary of State, we can recommend *A Mirror for Anglo-Saxons* (Harper. \$3.50). An Englishman, Martin Green, here compares (and con-



trasts) the American and the English variety. His verdict is inconclusive, but his penetrating insights are always provocative.

President-elect Kennedy's pre-election call for a "peace corps" of young volunteers to serve in underdeveloped regions raises the question of personnel and training. *The Missionary's Role in Socio-Economic Betterment*, despite its long title, represents the best in current thinking in Catholic circles. Edited by John J. Considine, M.M., it grew out of a seminar of mission experts (Maryknoll. \$3.75). A companion volume, *A Seminary Study*, by Yorke Allen Jr. (Harper. \$10), results from a five-year study on the training of Protestant (and Catholic) missionaries.

The political problems of Africa's new governments are amply analyzed, as far as they can be analyzed in such an explosive situation, in four solid works. One is *Race and Nationalism*, by Thomas M. Franck (Ford' am. \$6.75), who appraises the attempts at federation between Rhodesia and Nyasaland. Another is *From Empire to Nation*, by Rupert Emerson (Harvard. \$7.75), which paints on a larger canvas the rise to self-assertion in both Africa and Asia. A third is *Toward Unity in Africa*, by Donald S. Rothchild (Public Affairs. \$5), where the problem is analyzed in sociological concepts. The last is *Ghana*, by F. M. Bourret, subtitled "the road to independence, 1919-1957." This is a new edition, brought up to date, of an earlier study on the former Gold Coast (Stanford. \$5.75).

Common Sense About Africa, by Anthony Sampson, is another in the special "primer" series published by Macmillan (\$2.95).

Our neighbors to the north and south are represented in at least two appealing books. Brazilian novelist Erico Verissimo wrote *Mexico*, an introduction to the life and culture of that romantic country (Orion. \$6), while a

veteran expert on Canadian history, Donald Creighton, is author of *The Story of Canada* (Houghton Mifflin. \$5).

France, now operating under its fifth republic, seems like a tragic drama that has no end, but is certainly never without heroism and grandeur. Part of this story is told in *De Gaulle's Republic*, by Philip M. Williams and Martin Harrison (Longmans, Green. \$6). Two English scholars, with a bent for the factual, study the agonizing course of events through which France is adjusting to the new world situation. A companion piece to heighten the atmosphere of tragedy is *The Gangrene*, in which an anonymous editor presents (in translation from the French) the experiences of Algerians fallen into the not-too-tender hands of the French police. Bitterly challenged on its authenticity, it is nevertheless a document of its times in its own right (Lyle Stuart. \$2).

New and Old Nations

Studies on Germany that get beyond partisanship have been in short supply for many years in the book market. One of this rare species is *The Mind of Germany* (Scribner. \$5.95). The noted scholar Hans Kohn has put to use his unparalleled mental equipment and experience in a fruitful probe of the secrets of "the education of a nation."

In the Middle East, the lines of force focus, of course, on the Israel-Arab struggle. A *Clash of Destinies*, by Jon and David Kimche tells the Israeli side of the conflict with Egypt (Praeger. \$4.95). On the other hand, *Nasser's*

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New Egypt, by Keith Wheelock (Praeger. \$6), is a not unsympathetic and certainly factual examination of Egypt's problems and future.

A much more peaceful note is sounded in *Benedictine and Moor*, by Peter Beach and William Dunphy (Holt, Rinehart & Winston. \$4). This is an inspiring story about Toumliline in Morocco, where the French Benedictines have worked since 1952 for Muslim-Christian understanding, particularly through government-sanctioned seminars.

Sixteen writers, including many non-Jews, contributed to *Assignment in Israel*, edited by Bernard Mandelbaum and published by Harper (\$3.50). Each writer discusses special aspects of the new state. *Common Sense About the Arab World*, by Erskine B. Childers (Macmillan. \$2.95), is in a series mentioned elsewhere in this roundup.

China and the USSR

Few people know China and fewer still are able to interpret present-day Red China to the Western world. Among more notable recent efforts in this domain is *Impatient Giant: Red China Today*, by Gerald Clark (McKay. \$4.95). As the title suggests, the author holds that the Chinese Reds are capitalizing on a general feeling that China's industrial growth is long overdue. The details of the author's study were garnered from within the present China. An openly critical history of the Communist regime is available in translation from the Chinese in *Ten Years of Storm*, by Chow Ching-wen (Holt, Rinehart & Winston. \$6). The author fled his native land in 1957, after having collaborated with the Reds.

The curious affair of the "Let a Hundred Flowers Bloom" policy, by which Mao Tse-tung in 1957 invited the intellectuals to speak their mind openly, is reported in two books: *The Hundred Flowers Campaign and the Chinese Intellectuals*, by Roderick MacFarquhar (Praeger. \$6.75), and *Thought Reform of the Chinese Intellectuals*, by Theodore H. E. Chen (Oxford. \$5). The intellectuals paid for taking the Reds at their word, but not without having demonstrated that the Chinese are not yet reduced to mere cogs in the Red machine. *Common Sense About China*, by Guy Wint (Macmillan. \$2.95), one of a series on various countries, covers a considerable amount of ground in short chapters.

Glimpse at K's Domain

The recent crop of books on the Soviet Union and world communism is unusually original and varied. The star of the Kremlin stage at the moment is described in a "biography" which is more like a picture of the successful party man: *Khrushchev*, subtitled "Making of a Dictator," by George Palocz-Horvath. The author, a former Hungarian Communist, though struggling with a shortage of reliable facts, paints an authentic description of the rise of a Red leader (Little, Brown. \$4.95). A more systematic study of recent history in the USSR is Hugh Seton-Watson's *From Lenin to Khrushchev* (Praeger. \$6). This fundamental work, in a second edition brought up to date, is by a long-standing expert in Eastern European affairs.

In the field of Kremlinology, these works deserve mention: *The Communist Party of the Soviet Union*, by Leon-

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ard Shapiro (Random House. \$7.50), and *American Communism and Soviet Russia*, by Theodore Draper (Viking. \$8.50). The first is a serious, even standard study of the ruling power of the USSR; the second is of particular value in demonstrating the long-denied links of the U.S. Communist with the mother body.

How is life led in the Soviet Union, apart from party and ideological struggles? Perhaps a novel can succeed in lifting the veil more effectively than non-fiction. For this reason, *The Trial Begins*, a novel describing the life of a Soviet bureaucrat and his family, may deserve mention here. The author, Abram Tertz (a pseudonym), wrote in Russian (Pantheon. \$2.95), and his manuscript was smuggled out of the country. The "new class" also gets treatment in *The Red Executive*, which is a study of the organization man in the new technocracy of the Soviet Union. David Granick is the author (Doubleday. \$4.50). A description by Joseph Novak (another pseudonym) of life in the USSR is found in *The Future Is Ours, Comrade* (Doubleday. \$3.95).

Two books on the Soviet school system may prove of particular interest to educators, in view of warnings of Moscow's progress in technical education. These are: *The Politics of Soviet Education*, edited by George Z. F. Bereday (Praeger. \$6), and *The Changing Soviet School*, edited by George Z. F. Bereday and others (Houghton Mifflin. \$6.50).

Kulturpolitik, long understood and practiced by Europeans, but developed

of Marxism and communism is *The Unfinished Revolution*, by Adam B. Ulam (Random House. \$5). The essentials of communism are summarized by Clinton Rossiter in *Marxism* (Harcourt, Brace. \$6.75).

ROBERT A. GRAHAM



With cries from the hustings still ringing in our ears, we may want to recall a few recent works on American politics. A highly informative and scholarly introduction to the inside story from one corner is provided in *The Politics of National Party Conventions* (Brookings Institute. \$10), by Paul T. David, Ralph M. Goldman and Richard C. Bain. *Jumbos and Jackasses* (Doubleday. \$5.95), by Edwin Palmer Hoyt Jr., carries the story of 25 Presidential campaigns beyond the convention halls. His lively reporting makes for fascinating reading and, in view of our most recent election, his discussion of instances where a single vote turned an issue cannot fail to interest many.

The incoming President, or one of his advisers, may profitably consult *The Nation on the Flying Trapeze* (McKay. \$4.50), by James Saxon Childers, for a firsthand account of America's standing abroad and a vigorous plea for policies better designed to insure that we stand second to none in the eyes of other nations. Robert L. Heilbroner, in *The Future as History* (Harper. \$4), likewise offers a diagnosis of national problems and ends up with a challenge for radical change in our economy to meet the realities of a fast-moving world.

One adviser of the new President will almost certainly be Richard M. Neustadt. In *Presidential Power* (Wiley. \$5.95), this scholar skillfully analyses the immense power of persuasion that a determined President can exercise. His careful study makes plain the folly of prematurely belittling a strong President's power on the mere grounds that he lacks a popular "mandate."

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by Kenneth W. Thompson

The Soviet Cultural Offensive
by Frederick C. Barghoorn

to perfection by the Soviets, is the weakest weapon in America's arsenal. *The Soviet Cultural Offensive*, by Frederick C. Barghoorn (Princeton U. \$7.50), is timely as an analysis of Soviet methods. This special offensive is described as "the manipulation of cultural materials and personnel for propaganda purposes."

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lic eye. Jerome G. Kerwin, in *Catholic Viewpoint on Church and State* (Hanover House. \$3.50), presents a highly intelligent review of Catholic thought on some difficult questions concerning these relations in the American democracy. His valuable work will have permanent value beyond the polemic demands of the hour.

Two recent volumes serve admirably to introduce many readers to the rich political insights of two distinguished American theologians. Harry R. Davis and Robert C. Good have done a notable piece of editing in *Reinhold Niebuhr on Politics* (Scribner. \$6.50). This anthology of the Protestant scholar's writings reveals the range and characteristic style of thought that make him a molder of Protestant opinion. In *We Hold These Truths* (Sheed & Ward. \$5), John Courtney Murray, S.J., edits a selection of his own essays. The volume puts beyond dispute his title as America's outstanding Catholic theologian and one of the keenest intellects currently addressing itself to meaningful political and moral issues.

Though Niebuhr and Murray differ sharply in presuppositions and approach, they and other religious thinkers have found more and more frequent occasion to converse across denominational and philosophical boundaries about problems of common concern. Two of their colleagues, Robert McAfee Brown of Niebuhr's Union Theological Seminary and Gustave Weigel, S.J., of Murray's Woodstock College, joined hands in putting out *An American Dialogue* (Doubleday. \$2.95). Each takes a look at the other's faith and points with all charity and evident understanding to those things the faiths have in common and those in which they differ. The result is an intellectual delight and a lasting lesson in the art of true Christian conversation.

Studies of Society

Turning now to the output of sociologists, we meet the winner and runner-up for the annual award of the American Catholic Sociological Society. Tops this year in the judgment of the ACSS was *Successful American Families* (Pageant. \$5), by Harvard scholar Carle C. Zimmerman and St. Louis University's Fr. Lucius F. Cervantes, S.J. This study of 60,000 families comes up with helpful and hopeful information on how more than 85 per cent of American families manage to stay successful in the business of family living. In his meticulous case study in parish analysis, *Northern Parish* (Loyola U. \$8), Fr. Joseph B. Schuyler, S.J., also accentuates the pos-

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Equally baffling as the problem of racial injustice is that of juvenile delinquency in modern industrial society. *Growing Up Absurd* (Random House. \$4.50), is the title of Paul Goodman's provocative essays on "problems of youth in organized society." In his view, delinquency stems, not merely from social or economic disabilities, but from the very nature of a society which no longer offers meaningful goals to its young. Writing from a more technical viewpoint, Richard A. Cloward and Lloyd E. Ohlin, authors of *Delinquency and Opportunity: A Theory of Delinquent Gangs* (Free Press. \$4), also conclude that the "criminal," "conflict" and "retreatist" gangs will continue as features of urban society until more radical changes are made in the social setting within which they take their rise. Since criminality, both in old and young, promises always to be with us in some measure, *Crime, Justice and Correction* (McGraw-Hill. \$10.95), the latest work by a noted authority in the field of criminology, Paul W. Tappan, will long be recognized as a reliable source on the nature and cause of crime, the administration of justice and the most advanced methods of crime prevention and correction. Tappan's work, especially the chapters on crime and

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 COLUMBUS, Cathedral Book Shop, 205 E. Broad St.
 DALLAS, The Catholic Book Store, 1513 Elm St.
 DENVER, James Clarke Church Goods House, 1633 Tremont Pl.
 DETROIT, E. J. McDevitt Co., 1230 Washington Blvd.
 DETROIT, Van Antwerp Catholic Library and Pamphlet Shop, 1232 Washington Blvd.
 GRAND RAPIDS, McGough & Son Co., 40 Division Ave., S.
 HARRISBURG, The Catholic Shop, 410 No. Third St.
 HARTFORD, Catholic Library of Hartford, 125 Market St.
 HOLYOKE, Catholic Lending Library and Bookshop, 94 Suffolk St.
 KANSAS CITY, MO., Catholic Community Bookshop, 301 East Armour Blvd.
 LOS ANGELES, C. F. Horan Co., 120 W. 2nd St.
 LOUISVILLE, Rogers Church Goods Co., 129 S. 4th.
 MANCHESTER, N. H. Book Bazaar, 410 Chestnut.
 MILWAUKEE, The Church Mart, 779 N. Water St.
 MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.
 MONTREAL, Alvernia Publishing Co., Box 1300, Station "O".
 NASHVILLE, St. Mary's Book Store, 508 Deaderick St.
 NEW BEDFORD, Keatings Book House, 562 County St.
 NEW HAVEN, The Saint Thomas More Gift Shop, 1102 Chapel St.

NEW YORK, Ave Maria Shop, 11 Barclay St.
 NEW YORK, Benziger Bros., Inc., 6-8 Barclay St.
 NEW YORK, P. J. Kennedy & Sons, 12 Barclay St.
 NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.
 OKLAHOMA CITY, St. Thomas More Book Stall, 320 N. W. 2nd St.
 OMAHA, Midwest Church Goods Co., Inc., 1216 Farnam St.
 PHILADELPHIA, The Peter Reilly Co., 131 N. 13th St.
 PITTSBURGH, Kirner's Catholic Book Store, 309 Market St.
 PORTLAND, ORE., Catholic Book & Church Supply Co., 314 S. W. Washington St.
 RICHMOND, Religious Goods Shop, 123 N. 8th St.
 ROCHESTER, Trant's, Inc., 96 Clinton Ave., North.
 ST. LOUIS, B. Herder Book Co., 15-17 South Broadway.
 ST. PAUL, The E. M. Lohmann Co., 413 Sibley St.
 SAN FRANCISCO, The O'Connor Co., Inc., 349 Sutter St.
 SCRANTON, Diocesan Guild Studios, 309 Wyoming Ave.
 SEATTLE, The Kaufer Co., 1904 Fourth Ave.
 SOUTH BEND, Aquinas Library and Book Shop, Inc., 110 E. La Salle Ave.
 SPOKANE, De Sales Catholic Book Shop, 10 S. Wall St.
 TOLEDO, John A. Reger Catholic Supply House, 712 Madison Ave.
 VANCOUVER, B. C., Curley's Catholic Supplies, 563 Hamilton St.
 WASHINGTON, D. C., William J. Gallery & Co., 718 11th St. N. W.
 WESTMINSTER, MD., The Newman Bookshop.
 WHEELING, Corcoran's Church Goods Co., 32 12th St.
 WINNIPEG, MAN., F. J. Tonkin Co., Ltd., 103 Princess St.

causation, should be read in conjunction with two titles just mentioned.

Three popular writers take stabs at identifying those elements in our society which blight the scene and corrupt public morale. Frank Gibney has the best case to make—against *The Operators* (Harper, \$3.95)—but his scope is too broad, and as a result he blunts his indictment of the spirit of complacency and graft he finds in so many corners. In *The Waste Makers* (McKay, \$4.50), Vance Packard does to "consumerism"—the use of planned obsolescence by producers and the glorification of waste by advertisers—what he previously did to hidden persuading and status seeking in a sick society. Perhaps it was this good fortune that stirred Mack Hanan to issue his call for self-discipline and self-criticism in *The Pacifiers* (Little, Brown, \$5). His personal analysis of the use made in advertising and elsewhere of the symbols of sex, success, security, sociability and sophistication aims at counteracting a policy of drift.

When one thinks of the national economy today, it is generally in terms of labor and management. A revised edition of *Unions, Management and the Public* (Harcourt, Brace, \$6.50), by E. Wight Bakke, Clark Kerr and Charles W. Anrod, continues to stand as the most adequate introduction to the best writing on industrial relations. This book of readings and others of its kind depend, of course, on careful scholarship such as that exercised by Fr. Theodore V. Purcell, S.J., in *Blue Collar Man* (Harvard U. \$6). This painstaking investigation of worker attitudes and behavior offers solid facts on an important subject.

For the businessman, especially one looking for an aid in examining his conscience, James C. Worthy's *Big Business and Free Men* (Harper, \$4) will be welcome because of its stimulating thoughts and refreshing objectivity. Going beyond the role of the individual entrepreneur, he will likewise find abundant insight into the actual status of the business corporation in *The Corporation in Modern Society* (Harvard U. \$6.75). Editor Edward Mason guides economists, sociologists, lawyers and educators in a thorough dissection of management and the corporate giants. More theoretical in its approach is Richard Eells' *The Meaning of Modern Business* (Columbia U. \$7.50), a laudable attempt to spell out a more adequate economic philosophy of the corporation and to define management's responsibilities.

In education, attention focuses natu-

—Top Ten for Children—

(These Top Ten were unfortunately omitted from our Children's Book Issue last week.)

Something of My Own, by Neta L. Frazier.

Old Mother Hubbard and Her Dog, by Paul Galdone.

Ship's Boy With Magellan, by Milton Lomask.

My Friend Mac, by May McNeer and Lynd Ward.

Don Tiburcio's Secret, by Jeanne Loisy.



Caxton's Challenge, by Cynthia Harnett. Anne, by M. K. Richardson.

The Days of Christ's Coming, by Dorothy L. Sayers.

Becky's Birthday, by Tasha Tudor.

The Hands of Cormac Joyce, by Leonard Wibberley.

rally on *The Right to Learn* (Regnery. \$4.50). Here Glenn McCracken throws down a challenge on behalf of an improved technique for teaching reading to children. Nowadays once they have learned to read, children start thinking of the choice of college. They and their parents will derive aid from *Four Big Years* (Bobbs-Merrill. \$2.95), since Richard W. Smith and Howard P. Snethen offer some highly practical suggestions of how to select the right college.

At any point between kindergarten and graduate school, a student would be blessed in meeting up with a mentor like Philip Marson, author of *A Teacher*

—The Rounderuppers—

VINCENT DE PAUL HAYES, S.J., teaches theology at Fordham University.

JOHN J. O'CONNOR is professor of history in the School of Foreign Service, Georgetown University.

F. J. GALLAGHER, S.J., teaches history at the University of Scranton.

HAROLD C. GARDINER, S.J., is Literary Editor of AMERICA; ROBERT A. GRAHAM, S.J., and DONALD R. CAMPION, S.J., are associate editors.

JESUIT COLLEGES and UNIVERSITIES



Xavier University

Founded in 1831, Xavier University is the oldest Catholic college in the Northwest Territory. The Graduate School enrolls 1,200 men and women in programs in business administration, chemistry, classical languages, education, English, history, mathematics and philosophy. There are 1,600 men in the regular undergraduate student body and 1,200 men and women in the Evening College. Undergraduate courses are in the arts, sciences, business administration and pre-professional curricula. The Army ROTC unit offers field artillery corps commissions and army flight training. Special programs: Honors A.B. Course for superior students provides concentration in the classics with a minimum of electives; the Hispanic Studies program offers integrated courses in language, literature, history, geography, culture and economics of the Hispanic world. Regular summer sessions admit men and women to graduate and undergraduate programs. Men's residence facilities are available the year round. A residence for teaching sisters is opened for the summer only.

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COLORADO Regis College (Denver) LAS-Sy	
CONNECTICUT Fairfield University LAS-C-Ed-G	
ILLINOIS Loyola University (Chicago) ... LAS-AE-C-D-Ed-G-HS-IR-L-M-N-S-Sc-Sy-Sp-AROTC	
LOUISIANA Loyola University (New Orleans) ... LAS-AE-C-D-DH-Ed-G-J-L-MT-Mu-P-Sc-Sy-T-AROTC	
MARYLAND Loyola College (Baltimore) ... LAS-G-AROTC	
MASSACHUSETTS Boston College (Chestnut Hill) LAS-C-Ed-G-L-N-S-Sc-Sy-AROTC Holy Cross College (Worcester) LAS-G-NROTC-AFROTC	
MICHIGAN University of Detroit LAS-A-C-D-E-G-IR-J-L-RT-Sc-Sp-T-AROTC-AFROTC	
MISSOURI Rockhurst College (Kansas City) LAS-AE-C-IR-Sc St. Louis University LAS-C-D-E-Ed-G-L-M-N-S-Sc-Sp-Sy-AFROTC	
NEBRASKA The Creighton University (Omaha) ... LAS-AE-C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC	
NEW JERSEY St. Peter's College (Jersey City) LAS-AE-C-AROTC	
NEW YORK Canisius College (Buffalo) LAS-C-Ed-G-Sc-Sy-AROTC Fordham University (New York) ... LAS-AE-C-Ed-G-J-L-P-S-Sp-Sy-AROTC-AFR-TC Le Moyne College (Syracuse) LAS-C-IR	
OHIO John Carroll University (Cleveland) LAS-C-G-Sy-AROTC Xavier University (Cincinnati) LAS-A-C-C-G-Sy-AROTC	
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WASHINGTON Gonzaga University (Spokane) LAS-C-E-Ed-G-J-L-Mu-N-Sy-AROTC Seattle University LAS-C-Ed-E-G-N-SF-AROTC	
WASHINGTON, D. C. Georgetown University LAS-C-D-FS-G-IL-L-Mu-N-Sy-AROTC-AFROTC	
WEST VIRGINIA Wheeling College LAS	
WISCONSIN Marquette University (Milwaukee) LAS-AE-C-D-DH-E-Ed-G-J-L-M-MT-N-PT-Sp-Sy-AROTC-NROTC	

KEY TO ABBREVIATIONS:

LAS Arts and Sciences	G Graduate School	MT Medical Technology	Sc Science
AE Adult Education	HS Home Study	M Medicine	SF Sister Formation
A Architecture	ILL Institute of	Mu Music	Sp Speech
C Commerce	L Linguistics	N Nursing	Sy Semnology Station
D Dentistry	IR Industrial	P Pharmacy	T Theatre
DH Dental Hygiene	Relations	PT Physical Therapy	AROTC Army
Ed Education	J Journalism	RT Radio-TV	NROTC Navy
E Engineering	L Law	S Social Work	AFROTC Air Force
FS Foreign Service			

E-10

Speaks (McKay, \$3.95). This Mr. Chips of the celebrated Boston Latin School registers a sharp protest against factors on both the high school and college levels making for what he judges to be the destruction of our educational heritage.

Of old, John Dewey held the post of whipping boy for all who lamented a falling off in educational standards or the disappearance of sound discipline from the American classroom. For some time, however, many erstwhile critics have asked whether they had not been visiting the sins of the children (in this case educators trained at Dewey's stronghold, Teachers College of Columbia University) on the parent. Catholic scholars, in particular, have undertaken a re-examination not only of his educational theories but of his basic philosophical insights. The latest example of efforts by competent Catholic experts in this direction is a collection of essays edited by Fr. John Blewett, S.J., *John Dewey: His Thought and Influence* (Fordham U. \$5). One of the authors in that volume, Fr. John W. Donohue, S.J., has written elsewhere at length on Dewey's theory of the relation between work and human education. His book, *Work and Education* (Loyola U. \$4), presents, in a remarkably literate style, a sympathetic analysis of Marxist, Thomist and pragmatist thought on a subject of vital concern for a valid humanism. This volume deserves the attention of the educator, the philosopher and anyone who pretends to understand modern man.

DONALD R. CAMPION

THEATRE

SHE STOOPS TO CONQUER. It is doubtful that Oliver Goldsmith's light-hearted comedy has ever been given a more sumptuous production than the one provided by T. Edward Hambleton at the Phoenix. The performance, directed by Stuart Vaughan, has style and grace; Peter Wingate's settings and costumes are distinguished by elegance and taste. The total result is an evening of unalloyed pleasure.

Donald Madden and half a dozen more experts perform for laughs and submit sparkling portrayals of their roles for the relish of theatrical epicures. Comic acting is rarely more delightful than Gerry Jedd's rendering of Miss Hardcastle or Mr. Madden's handling of her bashful suitor. Juliet Randall and Ted van Griethuysen are delectable as the secondary lovers. As

the indignant Mr. Hardcastle and the frivolous Mrs. Hardcastle, Albert Quinton and Patricia Falkenhain could hardly be bettered. John Heffernan, a gentleman yokel, admirably builds his role up, from inept bumpkin to hilarious clown.

The Phoenix deserves cheers for its grand production of a comedy too rarely presented on the commercial stage.

THEOPHILUS LEWIS

THE WORD

Be mindful also, Lord, of Your servants, men and women . . . who are gone before us with the sign of faith, and sleep in the sleep of peace (Memento of the Dead in the Mass).

In the Canon of the Mass there are three remembrance prayers before the Consecration, and one of these is the Memento of the Living. Similarly, there are three remembrance prayers after the Consecration, and one of these is the Memento of the Dead. During the most sacred interval of the sacrifice, Holy Mother Church remembers and commends to God not only her laboring children in the land of the living, but, with the same maternal tenderness, all those sons and daughters *who are gone before us with the sign of faith* (baptism), *and sleep in the sleep of peace*.

It is both instructive and consoling to note how the Church describes the situation of those who have died and are now in purgatory—for if they are not in purgatory, there is no point in praying for them. First, Mother Church uses for harsh death the gentle word *sleep*, and she at once adds that this is a *sleep of peace*. No doubt the Church is thinking, as did the prince of English poets, of the blessed calm that shows even on the features after the struggles and squirmings and heartaches and headaches of this mortal existence: "After life's fitful fever, he sleeps well." But shall we read no more than blank surcease and cessation in those lovely words, *the sleep of peace*? Surely, much more. Perhaps we do not commonly think of the souls in purgatory as being at peace. But they are, really. They are suffering, indeed, but they are absolutely and finally saved, as you and I, kind reader, are not—yet.

It warms the heart to reflect how the Catholic Church every day and Catholics as often as they go to Mass explicitly remember their beloved dead. Without tinge of malice or complacency, but only with grateful gladness, we may

wonder how many people or institutions other than the Church let no day pass without calling to mind their dear departed. And what a comfort it is to realize that each one of us, when we have passed from this mortal scene—"no longer in the picture," as the insurance salesman says gently—will be remembered in daily Mass until we have in fact and in truth and in deed arrived at the deepest and most durable peace of all.

For this remembrance, we must understand, is something far more substantial than fond and faithful recollection; it is a thing immeasurably superior to a flower or a tear. This memento is efficacious. We do not merely recall our dead, we pray for them; and we pray for them with all the power of liturgical prayer in the course of the highest act of religion, the act of sacrifice, and in union with the definitive and infinitely perfect sacrifice. It is good to commend our departed to God in any prayer. It is best to do so in the Mass.

The memento ends with a description of heaven. Heaven is a *place of refreshment, light and peace*.

There is no need or use for mournful pessimism, but it is difficult to deny that for everyone periodically, and for not a few as a matter of almost daily fact, life on earth can be a time of weariness, darkness and trouble. For any number of Catholics, the half-hour they spend at Mass is the least exhausting period in the day or the week. So many people are groping their way through life as through a thick fog, never seeing their way far ahead, rarely knowing where to turn or what to do next. And, in some cases, troubles and shocks and difficulties seem to come in battalions. Yet remember: all this, for the brave and faithful ones who battle through, will be succeeded, on the solemn word of the Bride of Christ, by everlastingly welcome *refreshment, light and peace*.

As the years of our lives pass and as our Masses blessedly multiply, we begin to notice a touching thing. One by one, more and more of the names which are dear to us pass from one side of the Consecration to the other. When we are young, we must perforce abbreviate the list of the living whom we love and for whom we would pray. But the day comes when we must start to abbreviate the remembrance of those whom we loved once and love still, but *who are gone before us*. They have changed their place in the liturgy, but they are with us yet where being together is the most meaningful togetherness in this world: in the Mass.

VINCENT P. MCCORRY, S.J.

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